

CANONICAL  
FLOWINGS.  
OR  
MILK and HONEY.

BEING  
A collation of many Chri-  
stian Experiences, Sayings,  
Sentences, &c. which were  
formerly miscellaneously but  
are now Alphabetically printed  
for the benefit of the Readers.

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By RALPH VENNING.

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*Psal. 119. 103.*

*How sweet are thy words unto my tast! sweeter then  
Honey unto my mouth; Yea Psal. 19. 10. then the  
droppings of Honey-combs,*

---

LONDON, Printed by T. C. for John  
Rothwel, at the Fountain in Goldsmiths  
Row, in Cheap-side. 1658.



CANTON  
FLOWING  
O.R.  
MILK and HONEY

A collection of newy Gift  
than Expenses, 2000  
Semenes, 200, which were  
formerly in the  
are now the property of  
for the benefit of the

R. A. A. A. V. E. N. I. N. G.

These are the  
the first of the  
the first of the

London, printed by C. for J. O.  
at the House of Commons  
Row, in Great-Britain 1758

The  
BOOK-SELLER  
TO THE  
READERS.

Courteous Readers,

**T**hat you may not strange to  
see any of Mr. Venning's  
Books come forth in this fa-  
shion without a Prefatory Epistle  
from himself, Be pleased to Know  
that in the year 1655, there was  
Printed in the name of one Mr. Port,  
a little piece called Spiritual flow-  
ers, being a collection of several say-  
ings and sentences Alphabetically  
dispos'd, which were all taken (Scarce  
so excepted) out of Mr. Venning's  
books Printed by me, especially out of  
that

that mixed Milk and Honey, as  
by comparing both will easily and e-  
vidently appear; which I acquaint  
you with that you may not lay out  
money in that, which is but a part of  
this; especially seeing this is now also  
Alphabetically printed for the better  
finding out any sentences, that you  
may have a mind to peruse by them-  
selves as belonging to one subject.  
If the Heads be not so well contrived  
and ordered as could be desired, I in-  
treat you not to attribute that to the  
Author, but to the Scribe employed by  
me, who placed them as he himself  
thought fit. What is amiss or defective  
in this, I hope to see it corrected and  
better ordered for the future. I need  
say nothing as to the Author, or the  
piece it self which hath already found  
so good approbation, only this, that as  
it is now digested, it may prove both  
more pleasing and profitable. The  
chief things of Religion are to be  
found briefly, yet clearly handled;  
the

the manner of handling them is not  
a little advantageous to the memory,  
it being a Prose so neerly allyd to Poe-  
try; beside, the bulk being but little,  
and the price not great, it may prove  
a good companion either in your re-  
tirement or travel. I shall say no  
more but that these little hints  
may prove great helps, and that  
they may be so, I commend them to  
your perusal, and you and them to  
the blessing of God.

J. R.

# ERRATA.

**P**age 121. for but the Statesmen, read the  
 State and States of men. p. 157. line 3. for my  
 will, read my will be done. p. 157. for soul of  
 the soul, read the sense of the soul. p. 158. for  
 must not tell what: read must not tell God  
 what. p. 170. l. 1. r. for to done, r. to be done.  
 p. 184. under Report. For believe that which  
 should not be believed, r. that which should  
 not be reported. p. 202. for come again in piece,  
 v. peace. p. 215. for, it will be long, r. will not.

## *In Heathen improved.*

Page 265. S. 11. for shall Christians, r. shall not  
 Christians doe so? p. 271. S. 26. r. and from  
 rest, for rest. p. 292. S. 93. blot out no, and r.  
 greater then mine. p. 297. S. 105. for marmo-  
 riam, r. marmoream. p. 298. S. 210. for railing-  
 ly, r. wailingly.

**Abraham's Faith and Fear.**

O R,

**A Dialogue between God  
and Abraham.**

*Wherein is evinced,*

1.  *Abraham's Faith, Heb.*

*11. 17, 18, 19.*

2. *Abraham's Fear,*

*Gen. 22. 12. He feared God, but was not afraid of God;*

*His faith was all tried, but yet not at all tired, but rejoiced as a strong man to run his race; which was the more to be admired, if we consider what ifs and ands, what put offs and objections Abraham might have made, when God tempted Abraham, and said,*

*Abraham my Servant, my Friend, God, where art thou? come forth, attend, and execute my commands.*

*To which he said, Behold me, here Abraham I am, speak Lord, for thy servant heareth; I am wholly at thy command*

**B**

**and**



and service, do with me and mine what seemeth thee good; if thou bid me go, I will go; and if thou bid me come, I will come; what ever thou bidst me do, I will do it.

God.

Then God said, Take now thy Son, thine only Son *Isaac* whom thou lovest, and get thee to the Land of *Moriab*, and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.

Abraham.

To this he did not, but might have pleaded; why Lord, thou art blessed in thy self, and needest not any thing; thou desirest not sacrifice, why would I give it thee, and thou delightest not in burnt-offerings; 'tis true Lord, thy sacrifices are a broken and contrite heart, and that I will willingly offer; do not despise, but accept of that.

God.

But, said God, Offer thy Son.

Abraham.

Lord, if thou wilt have an offering, all my herds & flocks are at thy service; behold (as long after this *Araunah* said to *David*) here are Oxen for burnt-sacrifice, and threshing instruments, & other instruments for wood; all these things will I willingly give unto the King, and the Lord my God accept it.

No

No, saith God, I will take no bullock of  
 one of thine house, nor he-goat out of  
 thy fold; for every beast of the field is  
 mine, & the cattel on a thousand hills;  
 I know all the fowls of the mountains,  
 and the wild beasts of the field are  
 mine; if I were hungry I would not tell  
 thee, for the world is mine and the ful-  
 ness thereof; will I eat the flesh of Bulls,  
 or drink the blood of goats? no *Abra-  
 ham*, no, but offer thy son.

Lord, 'tis true, thou art above these, *Abraham*  
 and he that offers thee praise, honours  
 thee; and therefore thou callest upon  
 us, to offer unto God thanksgiving, and  
 to pay our vows to the most high; and  
 Lord, I am willing to pay my vows in  
 the great Congregation: *accept of my  
 thanks, and I will thank thee the more;*  
 receive these vows as part of the debt,  
 and I will vow and pay thee more.

No, saith God, nothing but thy son; *God*,  
 offer *Abraham*, offer thy son.

Lord, If thou wilt have the flesh of *Abraham*,  
 man to be sacrificed, and his blood to  
 be poured out, then take one of my  
 servants, do not call my sins to remem-  
 brance, and slay my son; good Lord, spare  
 my son.

God. No, saith God, offer up thy son.

Abraham. Lord, if thou wilt have a son, take *Ishmael*, spare mine *Isaac*, Lord spare mine *Isaac*.

God. No, saith God, take thy son even *Isaac*.

Abraham. Lord, he is mine only son, he hath not a brother, nor are there any now in *Sarab's* womb. Lord, I beg only this, spare mine only son.

God. No, saith God, take thine only son.

Abraham. Why Lord, I have had him but a little while; if thou wilt take him, yet good Lord, let mine *Isaac* and I tarry together yet a while.

God. No, saith God, take him now.

Abraham. But Lord, I love him, and so that to take *Isaac* is to take my life, which is bound up in the life of the lad; and if thou take him away, thou wilt bring down my gray hairs with sorrow to the grave.

God. Well, saith God, I know thou lovest him, but must you not love me better? offer up this son, this onely son, this *Isaac* whom thou lovest.

Abraham. But Lord, though thou art righteous when I plead with thee, yet let me talk with thee of thy judgements. What will

will the wicked say, when they shall hear that thou delightest in blood? and that thy servants must offer their children to thee; Lord, who will serve thee at this rate?

Well, saith God, I take but mine own, and I may do with mine own what I please; I that give, may take; and therefore mind not you what the world will say, but what I say; and I say, offer thy son.

But Lord, hast thou not commanded me to do no murder, and must I now imbrue mine hands in blood? and in mine own blood to? Oh happy I, might mine own blood go for his! oh Isaac, Isaac, my son Isaac, my son, my son, would God I might dye for thee; oh Isaac my son, my son! Lord, how can this stand with the Law which thou hast given me?

Abraham, saith God, such things are not first just, and then willed by me, but willed by me, and therefore just: Abraham, do you not know that I can repeal or make exceptions? 'tis I that say it, therefore do it. Who is this that darkeneth Counsel by words without knowledge? Gird up now thy

loyns like a man, smite him, kill him; have not I commanded thee? be courageous and a son of valour, go and offer thy son.

Abraham.

But good Lord, thou hast made this exception, when thou didst shew man what was good and pleasing in thine eyes; thou wouldst not that he should give his first-born for his transgression, nor the fruit of his body for the sin of his soul; but to do justly, to love mercy, and to walk humbly with his God; to obey (thou sayest it) is better then sacrifice, and to hearken, then the fat of rams.

God.

Well then, saith God, hearken and obey, this is to do justice, this is (Oh wonder!) to shew mercy, this is to walk humbly with thy God.

Abraham.

Seeing I have taken upon me to speak unto the Lord, I will yet say, Lord, he is the son of the promise, in whom (thou hast said that) all the Nations of the Earth shall be blessed; now Lord, if he die, and die a child without children, where then is the blessednesse thou speakest of? what will become of the blessing?

God.

Well Abraham, saith God, performe what I command, and I will perform what

what I promise; what will *Abraham*  
who was once not weak in faith, and  
considered not his own body, nor *Sa-*  
*rabs* when 'twas dead, who staggered  
not through unbelief at my promise, but  
was strong in faith, and gave me glory,  
who was fully persuaded that what I  
had promised I was able to perform, and  
was not disappointed of his hope,  
though against hope; will this *Abraham*  
now call me in question? hast thou  
known my name, and wilt thou not  
trust in me? am not I the Lord who  
change not? have I said it, and shall it  
not come to passe? is there any thing  
too hard for God? am not I able to  
raise up men out of stones? to raise up  
children unto *Abraham*? cannot I say  
to dry bones live? thou hast received him  
from the dead in a figure, & were *Isaac*  
in the grave, could not I, who am the re-  
surrection of the dead, say, *Isaac*, come  
forth, arise and walk, that thy father  
may receive thee with double joy? say-  
ing, *Isaac* my son, who was dead (yea,  
who was twice dead) is alive. *Abraham*,  
offer thy son.

My dear Lord, since I who am but  
dust and ashes have taken upon me to *Abraham*  
speak



Speak unto thee, oh let not my Lord be  
angry, if I speak once more, if I may not  
prevail to (oh that I might prevail to)  
save *Isaac* alive, yet let me intreat thee  
that I may not be the Priest, let not mine  
hand be upon him; *how can I see the  
death of the child!* Good Lord, let some  
other do it; surely I cannot lift up mine  
hand; and if I do, shall I not wish it  
may wither, or be turn'd into a stone?  
will not these eyes run down with rivers  
of tears? ah Lord, I can speak no more,  
mine heart will break, mine hand will  
shake; send by whom thou wilt send, oh  
let not me go.

God.

Yes, *thou*, take him *thou*, and go *thou*,  
and offer him *thou*, none but *thou*.

Abraham.

Ah Lord, yet once more, but this  
once more and I have done: I am old  
and full of dayes, past travels, spare me  
a little, let me not go so far as the Land  
of *Moriab*; let it (if it must be, let it)  
be done at home.

God.

No *Abraham*, take now thy son, thine  
only son *Isaac* whom thou lovest, and  
get thee into the Land of *Moriab*, and  
offer him *there*, nowhere but *there*.

Thus you have seen, if not a faith of  
miracles, yet a miracle of faith, that  
one

one who had so much, and more to say,  
should say nothing, but rose up early  
in the morning (after he had slept upon  
it, if sleep he could) and saddle his Ass,  
and took two of his young men, and  
*Isaac* his son, and clave the wood, and  
rose up and got to the place; and lest  
he should be interrupted, he left them  
with the Asses, and layes the wood upon  
his son, his son *Isaac* (he must bear his  
crosse) and when this innocent soul,  
this Lamb did open his mouth (not to  
complain) but to ask for another, he  
tells him (could *Abraham* tell him with-  
out a sigh) that God would provide;  
and what is *Abraham* about to do now?  
what, to bind him? Ah, *Abraham*, was  
thine heart in thine hand, or thine hand  
in thine heart? what, and lay him on  
the Altar! Tears, *Abraham*, tears; what,  
and stretch forth his hand, and take the  
knife and slay his son! oh wonder! *A-*  
*brabam* is so far from holding, or from  
praying to God to hold his hand, that  
the Lord himself cries out, Oh *Abraham*,  
hold thy hand. This is *Abraham*, of  
whom God said, Now I know thou  
arest and lovest me, seeing thou hast  
feet withheld thy son, thine only son  
from

from me. How then with admiration and adoration may we say to God, Now we know thou lovest us, in that thou hast not withheld thy son, thine only son. *Isaac* was but a shadow (and the offering up of *Isaac* was but a shadow) of the son of God; oh what a love-token is this! herein is the love of God manifested; in this God commendeth his love, God so loved the world, that he gave his son, and that to death, that his son might give life to us; was ever love-like thine? that thou wouldst part with a son, so precious in himself, so precious in thine eyes? who was thy Sabbath, thy rest, in whom thou wert well pleased, and that for sinners, thine enemies, who did wickedly even as they could? ah Lord, never was love like thine!

— Thy love, O Lord, to me,  
Surpasseth that of Abraham to thee.

*Afflictions.*

**G**od sometimes puts his people to a little pain that he may give them much ease.

When

When a Surgeon comes to let us blood, we bid him welcome, we thank him, and give him a fee besides; And shall we not welcome God, when he comes by any affliction to let us blood, and to cut out our dead flesh? especially when we may say as a maid (who lay under a Surgeons hands, and being asked how she could endure such launcing) 'twas her father who loved her, and did it to do her good. They verily for a few dayes chasten us for their own pleasure, but he for our profit, that we may be partakers of his holinesse, and shall we not bless him?

God afflicts Saints because he loves them; the Diuel afflicts them because he hates them. If God did not love them, he would not; if the Diuel did love them, he would not afflict them. God afflicts them for their gain that they may be sanctified and saved; the Diuel afflicts them for their losse, that they may sin and be damned; but this is their comfort, that God loves them more then the Diuel can hate them; and that Gods love will do them more good, then the Divels hatred can do them hurt; and that God is better able to bring

bring about his ends, then the Diuel is able to bring about *his*. Lord, let me be a Saint, though an afflicted one; and loved of thee, though the world and the Diuel hate me: Sanctifie I do beseech thee the Diuels temptations, and mine own corruptions to me; I shall then know that all things work together for my good, when I am the better; and that they are sanctified to me, when I am the more sanctified.

He is an happy man that is beaten, when the stroak is a stroak of love.

That which hath much of our affliction when we have it, costs us much affliction when we are without it.

*We* Afflictions are then a blessing to us when we can blesse God for afflictions.

Sanctified sicknesse, crosses and losses, are better then unsanctified health and gain.

Affliction seldome comes without being a temptation, but temptation never comes without being an affliction to a Saint.

Its better to be preserved in the brine of adversity, then to rot in the honey of prosperity.

Go

God loves his people when he strikes them as well as when he strokes them.

God brings his people into various afflictions, that they may know what is in their hearts towards him, and what is in his heart towards them.

Being afflicted doth often discover hypocrites, yet being afflicted is no discovery of an hypocrite.

*Al sufficiency.*

All the sufficiency of the Saints, and the sufficiency of all the Saints, is from Gods al sufficiency; who is sufficient for these things? we are not sufficient of our selves to think one good thought; my grace is sufficient for thee.

*Altar.*

The offerings did not, nor do sanctifie the Altar; but the Altar did, and doth sanctifie the offerings.

*Anger.*

A drunken and an angry man do both agree in this, that they speak they know



know not what, and afterward they know not what they speak.

He that is always angry with sin, shall never sin in his anger; or is always angry without sin, though with sin. The world is angry with the Saints that they are no worse; and the Saints are angry with them and themselves, that they are no better.

It doth not become us to be angry with God, though God come to be angry with us.

He that is angry with his brother without a cause, is in danger of judgement; and he is likewise in danger of judgement, who is not angry with his brother, when there is a cause. Anger can hardly be silent; but that anger is admirable which speaks and sins not; *Be angry and sin not.*

He that will be angry for any thing, will be angry for nothing.

They who let the Sun go down upon their wrath, and go angry to bed, are like to have the devil for their bed-fellow, Eph. 4. 26, 27.

*Apparel.*

*Apparel.*

There is scarce any one thing where-  
of men and women are more proud (at  
least wherein & whereby they shew their  
pride more) then apparel; though in-  
deed there is no one thing (sin it self  
excepted) that we have more cause to  
be ashamed of then our apparel, for  
they tell us that we are sinners. *Adam*  
and his wife were naked and were not  
ashamed. Our ornaments are but  
badges of our sin and shame; and 'tis  
to this purpose observable, that the  
same word in the Hebrew which signi-  
fies a garment, signifies treachery & pre-  
varication, to shew that we have com-  
mitted treason against God; else there  
had not been need of a fig-leaf-apron to  
cover our nakedness. Who now can  
be proud of being a sinner? who can  
find in his heart to be proud of that  
which tells him that he hath lost his in-  
nocency? surely he that hath sinned him-  
self into shame, should be ashamed of his  
sin: and though it be a shame and a sin  
to go naked, yet when we are clothed  
with our garments, we should be cloth-  
ed

*Dark and Heavy*  
ed with shame as with a garment.

*Appearance.*

Many men appear righteous, who are not righteous as they appear.

*Though thoughts and heart be good;  
Not heart, or thoughts, but acts are under-  
stood,  
And those by these. Exactness wilt fulfil?  
Farbear to do what doth but look like ill.  
Men judge the heart is ill or innocent,  
By that they see, not what by thee is meant.*

*Apostacy.*

'Tis to be feared that they who leave the Saints of God, will not cleave to the God of Saints.

*Approbation.*

Its a good proof that a man is good, when he labours to approve himself good to God and men; and yet approves of himself more according to Gods approbation then mans approbation of him.

*Atheism.*

*Atheism.*

'Tis a sin not to think that there is a God; but what a sin is it to think that there is not a God? yet alas! such wretches there are in the world, as do, if not in words, yet in heart and works deny God to have a being, though in him they live, move, and have their being; but though such are Atheists on Earth, yet when they come to Hell they will not be Atheists there, where they will to their cost and pain feel that *there* is a God.

*B. Babes.*

Babes in Christ are but as carnal men, yet are they not carnal as men that are but carnal; for such are not babes, nor as babes in Christ.

*Beauty.*

Christians should not wear beauty-spots, (seeing beauty-spots are the spots of beauty) for their beauty is to be without spot.

*Begger, Beggery.*

Its better to beg ones bread with *Labors* on Earth, then to beg ones water with *Dives* in Hell; better to be tormented with sores in this world, then to be sorely tormented in the world to come; better to go from *Dives* door to *Abrahams* bosome, then from *Dives*'s Table to the *Davels* Dungeon.

*Believers.*

Believers are all for Christ, and Christ is all for believers.

See *Christianity. Faith.*

*Better and Best.*

When we see others better then our selves, we should not grieve, but rejoyce that they are better then our selves; and yet we should not rejoyce but grieve, that we our selves are no better.

There are many who are other mens *bettors*, that are not so good as other men whose *bettors* they are.

They are the best men who are good for nothing.

*Birth*

*Birth.*

Some have cursed the day of their first birth ; but never any cursed the day of their second or new birth.

They are most highly descended who are born from above.

*Blessings.*

A thankful heart for all Gods blessings, is the greatest of all blessings.

Some mens blessings are turned into curses, and some mens curses are turned into blessings.

Seeing it pleaseth the Lord to bless us and that without cause given him ; how much should it please us to bless him , who hath given us so much cause to bless him.

God doth not only bless his people, when they turn away from every one of their iniquities, but he doth also bless them ; in turning every one of them from their iniquities.

When we begin to bless ourselves in our enjoyments , God blasts them to us, either in taking them from us, or us



from them; or if he leaves us the things,  
he takes away the comfort of them.

*Brotherly-love. See love.*

*Busibodies.*

Be not curious nor busie in enquiring  
after other mens businesse; he that  
minds the doing of his own businesse,  
will find businesse enough to do.

*C. Calling.*

Every man should have a calling to  
follow, and should follow his calling.

Every one should serve God in his  
vocation; and some there are whose vo-  
cation it should be to serve God. As  
all should do it, so some should do no-  
thing else.

*Care.*

No man cares for sorrows, yet no-  
thing works sorrows more then cares;  
for they that will be rich, pierce them-  
selves through with many sorrows.

A Christian should not care much for  
what he hath, and he should care no-  
thing for what he hath not; for what  
he hath, may not be; and what he hath  
not, may never be his.

It

It cannot be expected that they will be careful of others good, that are careless of their own.

### **Carnal**

Carnal men love the God that they make, and hate the God that made them.

### **Charity**

We should shew mercy to the poor, not only out of pity to them, but out of pity to God.

As he that provides not for the relief of his own family, is worse then an Infidel, and hath denied the faith; so he that relieves not them that are naked and destitute of dayly food, hath also denied the faith, *1am. 2*. The true believer therefore should so provide for his own family, as that he may relieve others, and so relieve others as not to wrong his own family; for though Charity seek not her own, yet without offence or offending, charity may begin at home.

There is little difference in Religion  
C 3 between

between not giving to the poor, & taking from the poor; between not saving, and killing; between not doing good, and doing ill: for in *Matth. 25* the sentence of condemnation is past, not for opposing, or taking from, or killing, but for not relieving the poor; 'tis past on sins of omission, because indeed *the omission of good, is the commission of evil.*

He that gives most may do most good to others; but he that gives best, doth most good to himself.

They that are full of mercy, should be merciful.

He that is merciful to the Saints for Christ's sake, shall be rewarded by Christ for the Saints sake.

*Christ.*

Christ denied himself for us, and therefore we should deny our selves for him.

'Tis more worth then all the mines in the world, to be able to say that Christ is mine.

'Tis good hearing any to speak of Christ, but 'tis better to hear Christ speak; for the revelations of Christ in

us are better then the relations and re-  
ports that are made of Christ to us.

Christ within us is our hope of glory,  
and the glory of our hope, or our hoped  
for glory.

Christ is the Christians Patron, and  
the Christians pattern; Christ who did  
our work for us *without us*, will also  
work his work for us within us.

He that learns Christ, unlearns to sin.

*Dedocet nos istos mores, Qui Christum  
discit, peccatum dediscit.*

God is more pleased with a soul,  
when out of its sins and in Christ, then  
he was displeased with it, when it was  
out of Christ, and in its sins.

Jesus Christ left his *own* life, that he  
might save the life of his own.

Though it grieves a poor soul that  
Christ was pierced by him; yet it re-  
lieves a poor soul that Christ was pier-  
ced for him.

Christs voice is sweet to the Saints,  
and the voice of the Saints is sweet to  
Christ.

Christ did die not only to give life  
to them that repent, but also to give re-  
pentance unto life; not only to give  
salvation to them that believe, but

also to give them to believe unto salvation.

Christ did bear our curse, and therefore 'tis but reason that we should bear his cross.

Christ is with his Saints here, and his Saints are to be with Christ hereafter.

Christ is the righteousness of sinners unto God, and the righteousness of God unto sinners.

When we run after Christ, he doth not run from us; yet many times when we run from him, he runs after us.

Christ died that sinners might live.

*Oh groundless deeps, oh! love beyond degree!  
Th' offended dies, to set the offender free,*

That man hath nothing who wants Christ; and that man who hath Christ wants nothing.

*In having all things  
And not thee, what have I?  
Let me enjoy but thee,  
What further crave I?*

*Matthew 11*  
All the while Christ is without us,  
we are without Christ.

The worst of Christ, is better then the  
best of the world; the afflictions of  
Christ, better then the pleasures of sin;  
and the reproaches of Christ, greater  
riches then the treasures of *Egypt*.

It was but Christs abasement to be  
like us, but 'tis our advancement to  
be like Christ.

Christ was delivered for our sins,  
that we might be delivered from our  
sins.

Christ is the son of God, and there-  
fore beloved, *Mat. 3. 14.* we are be-  
loved, and therefore the sons of God,  
1 *John 3. 1.*

Christ doth not only deliver his peo-  
ple from eternal condemnation, but  
also from a sinful conversation; yea,  
he delivers them from a sinful conversa-  
tion, that he may deliver them from  
condemnation.

There is such a connexion between  
being in Christ and being a new crea-  
ture, faith working by love, and keeping  
the Commandments, that they are  
put one for all, as appears by comparing  
2 *Cor. 5. 17.* *Gal. 5. 6.* *Gal. 6. 15.* 1 *Cor. 7. 19.*

What



What therefore God hath joyned together, let no man put asunder; *he that takes one for all, without all, will find it nothing at all.*

The son of God became the son of man, that the sons of men might become the sons of God.

All the glory of the world hath a stain, and all its beauty a spot; there is nothing that is all desirous, altogether lovely but Christ.

*He is, but time denies to tell you what, Sum all perfection up, and He is that.*

The praises of all others are with a *but*, and an exception; *Naaman was a mighty man but a leper; such an one so and so, but, &c. fair, but foolish; serious, but subtil.* Let us lay out our hearts then not on that which is lovely but in part, but on him who is lovely in every part.

*Christ is gain. See Gain. Christianity. Christians. See Believers and Saints.*

Christians should not only purpose to be religious, but they should be religious to purpose.

It behoves Christians to be often in self-trial, and always in self-denial.



**A Christian is not unworthy to manage worldly things, but worldly things are unworthy to be managed by a Christian.**

**Let Christians do their best, and then let the world do their worst.**

**A man may know the history of Christ, and yet be ignorant of the mystery of Christ.**

**He is the best Christian, not who talks most of God, but who walks most with God.**

**'Tis better to have the work of Christ in our hearts, then the person of Christ in our houses.**

**Christianity. Christian.**

**A true Christian had rather that Christ should take away his sin and leave his sorrow, then take away his sorrow and leave his sin.**

**A Christian should neither be a dead sea, nor a raging sea.**

**We are so far Christians, as we can rule our selves according to the rule of God; the rest is but form and speculation.**

**One may be an honest man (as they say)**

say) and pay every man his due, &c. and yet not be a Christian, but one cannot be a Christian, and not be an honest man, and pay every one his due.

A Christian should seem to be what he is, and be as he seems to be.

Christian meetings are things meet for Christians.

In Christs time professed Publicans did turn Christians; but in our time professing Christians turn Publicans.

Christians are not only like God, but they are also liked of God; and Christians do not only like God, but they study also how to be like God.

A Christian should do no more then he may lawfully do, and he should not do all that he may lawfully do.

'Tis a wonder to see how many exceptions the Christian makes against himself, and how few exceptions God makes against the Christian.

A man should not be a Christian only in shew; yet in every thing a man should shew himself a Christian.

A Christian should do nothing to which he would willingly desire Gods absence, or upon which he may not ask a blessing and assistance from God;

nor

nor (as near as he can) any thing for  
which he should need ask his pardon.  
But;

*In all we do, we something do amisse,  
And our perfection imperfection is. (bad,  
Our all is too too little, our best is too too  
Graines of allowance and pardon must be  
(bad.*

### *Civility.*

Civility and morality without sanctity are but gilded infidelity. *Splendendum peccatum*; glittering and well-acted vanities, which will never attain to Heaven.

### *Commands.*

Saints should and do (if they do as they should) look on all the commands of God as pleasant and easie. 1. Because commanded by God that loves them. 2. Because to be obeyed by them that love God:

All Gods commands are alike (holy, just and good) therefore we should love them all alike.

### *Combate.*

*Combat.*

As it fads the Saint to find the flesh  
 lusting against the spirit, and the law  
 of the members warring against the law  
 of the mind; so it glads him to find  
 the spirit lusting against the flesh, and  
 the law of his mind warring against the  
 law of his members.

*Comforts.*

When we take comfort in the crea-  
 ture without God, he takes away the  
 creature, or the comfort of it.

This is a Christians comfort, that  
 though he hath a faithlesse and an un-  
 ruly heart; yet he hath a faithfull God  
 who hath the ruling of it.

'Tis very rare that God takes out-  
 ward comforts from them, who are  
 not taken with their comforts; but if  
 hee take them that shall be their com-  
 fort.

*Company.*

Many are pleased with the company  
 of

of them that be good, that are not pleased with the good of the company.

It is to be feared that they who love wicked men, do not hate the wickedness of men. Or,

That they who love the company of the wicked, do not hate the wickedness of the company.

He that loves ill company will learn ill, if not the ill of the company.

No man should do ill for company, nor good only for company.

Every man loves to be beloved, and is apt to take pleasure in this, that others take pleasure in him; whence that which ought not, doth often come to passe, men comply with mens humours, and that they may not be thought uncivil, will sin for company; and to please others, displease God. Oh Lord, let me never cease to be a good Christian, that I may be thought a good companion; let me chuse rather with *Moses* to suffer reproaches, then to enjoy the pleasures of sin for a season; and rather go to prison with *Joseph*, then to live a laplin to the lust of the eye, and the pride of life, or to be lulled or hushd asleep by the fawnings of this worlds flattery;

let

let it be enough for us to be beloved of God.

By being in ill company we suffer both in our names and our souls; 'tis both disgraceful and dangerous; if we could keep our souls free, yet our names will suffer; and if we could keep our names safe, yet our souls are in danger.

Communion with God, is more in conversation with God, then in contemplation of God.

#### *Condemnation.*

If that servant was condemned that gave God his own; what will become of them that rob God of his own?

#### *Conference.*

Men should not come together barely to meet, least their meeting prove but a bare coming together, without true cordial sincere friendship to improve society, society is but a meeting, and without which (though it be good to meet, yet) the meeting will not be good; such coming together will rather be for the worse then for the better.

#### *Conscience.*



Conscience.

'Tis dangerous sinning against conscience, for such are in danger to make (at length) no conscience of sinning.

A pure conscience is the safest guard in time of scandal.

*Hic manus a baculis. esto  
Nil conscire tibi, nulla pallescere culpa.*

*Mine innocency shall be my brazen wall,  
the faultlesse*

*Man need not for fear looke pale.*

A good conscience always keeps good cheer, for 'tis a continual feast, and he that hath it fares well, though he have no other food: The fattest Capons do not afford such merry thoughts as a good conscience; what a shame is it then to a Christian, if he cannot be merry without merriment; nor make melody without musick; nor dine and sup without dainties and sauce. Shall not the light of God's countenance make us more glad then they that have their Corn, and Wine, and Oyl? Lord, whilst others are like them in Job, cap.

21. from v. 7. to 16. let me be like minded to *Habakkuk*, cap. 3. ry. 18, 19.

If a man cannot be rich without honesty, he should be content to be poor; for 'tis better to continue poor with a good conscience; then to grow rich with a bad one.

'Tis strange to see how some strain at Gnats, and swallow Cammels; make conscience of tithing, Mint, and Cummin, and yet make none of neglecting the weightier things of the Law. Swear they will not, yet make no bones of lying, dissembling, doing to others what they would not have others do to them; of self-seeking, though to the breach of their promise, and to the hurt of others. *Herod* would not dispense with his oath; but could dispense with his conscience, and commit murder without a scruple. Many persons make conscience of observing all Ordinances (as they phrase it) which make little or no conscience of neglecting many Duties; or doing them negligently, without sense or feeling. *Dinah's* Brethren cannot in conscience marry their Sister to an uncircumcised man; yet can without conscience

conscience marry their souls to revenge  
and murder. Many cannot in con-  
science keep communion, and maintain  
fellowship with such as they acknow-  
ledge godly; because they are not of  
their opinion, and in their way; who  
yet can maintaine communion with  
such as they judge not godly, being  
of their opinion; and in their way:  
Is this regular conscience? true con-  
science, is universal conscience; and  
therefore David's Prayer, *Make mine  
heartsound in thy Statutes, that I be not  
ashamed,* may be welljoyned with, and  
expounded by David's Principle, *Then  
shall I not be ashamed, when I have re-  
spect to all thy commandments.* Surely if  
thou be not ashamed of thy partiality,  
thy partiality will bring thee to shame;  
the wisdom that is from above, is not  
only without hypocrisie, but without  
partiality. *As a good conscience without a good  
name, is better then a good name  
without a good conscience.* *The soul will flee from the body,  
but the conscience will not flee from  
the soul; nor sin or grace from the  
conscience at the day of death.*

A Saint will hazard his credit to save his conscience, rather then hazard his conscience to save his credit.

*Consideration. Meditation.*

Were men but as wise for eternity, as

they are for time, and did they spiritually improve their natural principles for their souls, as they do naturally for their bodies and estates, what precious Christians might men be; for instance,

1. Principle.

To believe good news well grounded: Why then is not the Gospel (which is the best, and best grounded news in the world) believed?

3.

To love what is lovely, and that most which is most lovely: Why then is not Christ the beloved of mens souls, seeing he is altogether lovely?

3.

To fear that which will hurt them: Why then are not men affraid to sin, seeing nothing is so hurtful to them as sin?

4.

Not to trust a known deceiver: Why then do men trust 1. Satan, the Old Serpent, the Deceiver of the world? 2. The World and its deceitful riches? 3. Their own Hearts, which are deceitful

ceitful above knowledge? Alas!

To lay up for a rainy day, for old age:  
Why then do not men lay up for etern-  
nity, treasures of faith and good works  
against the day of death and judgement?

5.

He that will give most shall have it:  
Why then do not men give their love  
and service to God? doth not he bid  
most?

6.

Take warning by others harms:  
Why do not men take heed of sinning,  
from the sufferings and torments which  
others undergo for sinning?

7.

To have something to shew under  
mens hands, because they are mortal:  
Why then will not men have something  
to shew under God's hand, for their  
security to salvation, seeing not God,  
but they are mortal? Ah, if men did  
but walk by their own rules, and im-  
prove such and many other of their  
own principles, what an help would  
it be to godlinesse? But alas! God may  
complain of men, as of his people of  
old; *My people do not consider*; men do  
not consider.

8.

We many (alas too many) times have  
to do with God, without considering  
what we have or with whom we have to  
do.

## Contentation. Submission. Discontent.

They who deserve nothing, have good reason to be content with any thing; and they that deserve not any thing, have no reason to be discontent though they have nothing.

How desirable soever the things be which we desire, we are to submit and surrender our desires to God, and say, not my will, O Lord, but thine be done.

Many ungodly men have enough, yet are not content. Godly men are content with what they have, and that is their enough.

We have no reason to complain of, or to be discontented with God, however he deal with us; for the least good is more then we deserve, and the greatest evil is not lesse, nor no more then we deserve.

If any things fall not as we would have them be, yet let it content us that they fall out as God would have them be; God attains his end though we misse ours; we know what we would have, but ~~what we should~~ is better then ~~what we would~~. Can we be better disposed



disposed of then by wisdom, goodness, and faithfulness it self? both not God do all things well? he looked upon all that he made, and behold it was good exceedingly. We therefore should not open our mouth (to complain) because it is his doing, but in every thing give thanks, for this is the will of God in Christ Jesus concerning us.

*Contentedness. Discontentedness.*

'Tis not yet with us as well as it should be, if (though it be ill with us) we are not content with what we are; for we should learn in all estates to be content.

'Tis good to take the changes of this world without changing, not to be exalted when we are exalted; nor to be cast down when we are cast down; but to carry it with an even frame towards God and towards man; as having learnt how to abound without pride, and how to want without murmuring.

When we know not what to do, we should not be disconsolate nor discontent, but have our eyes to God, for though we are at a loss, yet God is not;

I desire to know more

he is where he was, when we know not  
 where we are; though other men may  
 master us, yet God is more man's master,  
 then man is ours; yea, when we are in  
 our enemies hands, we are not out of  
 God's hands. Wait quietly on him,  
 and he will bring it to passe; delight  
 thy self in him, and he will give thee  
 thine hearts desire; in all thy ways  
 acknowledge him, and he shall direct  
 thy paths.

Ah, Lord, how much have we to do  
 with our selves, poor wayward, peevish,  
 froward we are, not well either full or  
 fasting; either it is too hot, or too  
 cold; too wet, or too dry; we would,  
 and then we would not; we are dis-  
 contented if we have not, and not con-  
 tented with what we have; if we have  
 health, we would have wealth; if  
 wealth, we would exchange it for health;  
 when in company, we have a mind to  
 be alone; when alone, we would we  
 were in company.

*Rome Tyber amo, ventosus, Tyburē Romam.*

The City is too full of company and  
 close, the Countrey is too solitary and  
 open aired.

*Quod*

*Quod petit, spernit, repuit quod nuper  
omissit, aestuat, & vite, disconvenit ordine  
voto.*

*Oh how I like, dislike, desire, disdain;  
Repel, repeat, loath and delight again;  
My self I follow, and my self I fly,  
Beside my self, and in my self am I.  
My self am not my self, another same;  
Unlike my self, and like my self I am:  
Self-fond, self-furious, and thus way-ward  
(self,  
I cannot live without, nor with my self.*

We even put God to it to know what  
to do with us, and if he did not crosse  
us, twould be a curse to us; 'tis well for  
us that 'tis ill with us, if it were not  
bad, it would be worse; there is scarce  
any thing (though we scarce think it so)  
that we are more beholding to God for,  
then for crossing us; for woe to us if he  
let us alone; 'tis ten to one, but hearts  
desires and lean souls would go toge-  
ther.)

Few men judge themselves happy  
or unhappy according to what they are,  
but by comparing themselves with  
others; where all go naked, none are  
ashamed.

*ashamed.* Many augment their misery by seeing others more happy, and yet think themselves happy, when they see others more miserable; we many times gather our sorrows from others joys, and our joys from others sorrows. We blesse our selves when we see *them below us*, yet think all we have to be no blessing, when we look on them that are above us.

Lord, let me not think my good the lesse, because others have more; or my evil the more, because others have lesse; but let me learn in all estates to be content, and to welcome *thy will*, come how it will.

Surely if we thought that God were good to us in every condition, we should have good thoughts of God in every condition.

Did we consider that both our good and evil were from God, it would make our good to be the better, and our evil not to be so bad.

(*beare*,

*Who so in present state himself can rightly  
Hath neither ill that's past, nor future ill.  
(to feare;  
The*

## Milk and Honey.

The one which is no more, ought now no  
(more to fray us;

Th' other which is not yet, as little can  
(dismay us.

Not he that hath but little, but he that  
(covets more;

Not the contented, but covetous man is poor.

The man who hungers not, he needs not  
(bread, I think;

The man that never thirsts, hath never  
(need of drink.

All men came into the world alike,  
the poor as well as the rich; and all  
men shall go out of the world alike,  
the rich as well as the poor; nothing  
more certain then this, that we brought  
nothing into the world, nor shall we  
carry any thing out of this world; if  
therefore we have food and rayment,  
let us be content; for godlinesse with a  
competency (we read it with content-  
ment) is great gain.

He that deserves nothing, should be  
content with any thing.

We should be so content with every  
condition, as to think the present best;  
yet many times its best to think it so but  
for the present.

If

If we cannot raise our estates to our minds, we should stoop our minds to our estates.

Contentment without the world, is better then the world without contentment.

No man but hath received more good then he hath done, and hath done more evill then he hath suffered; and therefore should be content, though he receive but little good, and not discontent though he suffer much evil.

If God be better to others then he is to thee, yet while he is better to thee then thou deservest, thou hast no cause to complain.

### *Contentendness, Moderation.*

A moderate mind will be content with a moderate estate; and nothing more conduceth to moderation, then to know that the time is short, and the Lord is at hand; he that thinks seriously of these two, can neither be carelesse nor covetous; let us then be carelessly careful, and carefully carelesse; let us be careful of to day, and carelesse of to marrow; for *sufficient unto the day is the evil thereof.*

*Conversion*



Conversion

The vilest finners once converted,  
become the strictest Saints.

Before conversion men are willingly  
willing to sin; but after conversion men  
are willingly unwilling, and unwill-  
lingly willing to sin.

Stones cannot make themselves the  
children of Abraham; but God can  
make stones the children of Abraham.

There are many convictions without  
conversion, but there is no conversion  
without convictions.

'Tis not the word which man speaks,  
nor the man which speaks the word  
that can convert the soul.

The image of the first creation makes  
men excel other creatures; but the image  
of the second creation makes men to  
excel men.

If a man be not converted he may  
thank himself; but if he be converted,  
he must thank God; that he is not con-  
verted, is from man's free ill will; that  
he is converted, is from God's free good  
will.

As there is joy in Heaven at the  
con-

conversion of a sinner, so there is a kind of joy in Hell, when one sins that is converted.

The vilest sinners once converted

**Covenant. See Promises**

Before conversion men are willingly

The tie of the Covenant is sure, for

Christ is the surety of the Covenant.

In the Covenant of works, God did first

accept of the work, and then of the

person; but in the Covenant of grace,

God first accepts the person, and then

the work, as some understand and speak.

conversion, but there is no conversion

**Covetousness**

It is not the word which men speak,

Some men have not leisure to enjoy

what they have (yea, they forget what

they have) for the getting of more.

men excel other creatures; but the image

of the second makes men to

excel men.

It is clothe as well (or indeed as ill)

to take away the good which was for-

merly enjoyed, as to inflict an evil,

not formerly suffered.

he is converted, is from God's free good

will.

There is joy in Heaven at the

conversion of a sinner.

**Danger.**

**D. Dangers**

They that stand in slippery places (as all in heigh places do) had best be much on their knees; and then they are in no great danger of falling, at least w<sup>th</sup> falling dangerously.

Adversity indeed is the more grievous, but prosperity is the more dangerous condition to the sons of men.

**Death**

If it trouble us that our comforts are dying, it should comfort us that our troubles are dying also.

Tis good to be prepared for that at all times which may come at any time, viz. Death; if it come unseent for, yet it shall not come unlookt for; Setting a mans house and heart in order, will not make a man die the sooner; 'twill help a man to die the better.

He that when he comes to die, hath nothing to do but to die, may well beg  
to

to be dissolved; for he can say, I am ready to be offered, if the time of my departure be at hand.

To some (as to *Dives*) death is the end of all comforts, and the beginning of all misery; to others (as to *Lazarus*) death is the end of all misery, and the beginning of all comfort. Lord, let my condition be such, that at death I may passe from torment to comfort, and not from comfort to torment.

————— He that would try

What is true happinesse indeed; must die.  
The good mans end is surely the beginning  
Of this true joy cause: 't puts an end to  
Sinning.

There were three Saints, *Job*, *Elias* and *Jonah*; desiring to die out of discontent; two Saints, *Simion* and *Paul*, content to desire death; and two other Saints, *David* and *Hezekiah*, not discontented; yet not contented to die. Lord, let me rather be content to die, then be discontented to live; for though having with *Simion* seen thy saluation, I desire

desire to depart in peace; and wish  
*Pain*, long to be with Christ, which is  
 far better; Yet I dare not out-face thee  
 as *Jonah* did, to say, 'Tis better to die,  
 then to live; surely 'tis not good to die in  
 anger; nor well, to be angry unto death.  
 Let this be the care of my soul, that  
 while I live, I may live to thee; and  
 then when I die, I shall live with thee.  
 So thou mayst be magnified, it's no mat-  
 ter whether it be by life or death: Yet  
 seeing (as *H Ezekiel* said) 'tis the living  
 praise thee, oh (as *David* prayed) spare  
 me a little, and give me strength (to do  
 thy will) before I go hence, and be no  
 more seen.

Think of Death as a thing thou must  
 meet with, and of Life as a thing thou  
 must part with; and therefore not to  
 love that Life too well, that keepeth thee  
 (if a Saint) from a better; nor at all to  
 fear that Death, that leadeth thee to a  
 better Life.

'Tis a sad thing for a man to be taken  
 out of the world by Death, before he  
 be taken out of the world by Grace.

That man cannot die an evil Death  
 (at least no kind of Death can be evil to  
 that man) who hath led a good Life.

He that is fittest to die, is fittest to live;  
and he that is fittest to live, is fittest to  
die.

Death came in by sin, and sin goeth  
out by Death.

The Death of the body, freeth us from  
the body of Death.

Death hath nothing terrible in it, but  
what our life hath made so.

When a Saint dieth, he leaveth all  
his bad behind, and carrieth all his  
good with him; but when a sinner  
dieth, he leaveth all his good, and  
carrieth all his bad; the one goeth from  
evill to good, the other from good to  
evill.

When a Saint cometh to die, his  
greatest grief is that he hath done no  
more for God; and his greatest joy is,  
that God hath done so much for him.

A gracious soul so longeth to be with  
Christ, that he thinketh it long ere he  
be dissolved, that he may go to his long  
(and longed for) home.

It's appointed for all men once to die,  
and to some men it's appointed to die  
*but once*; the rest shall have their share  
in a second death, wherein they shall  
find no rest.

So



So short and uncertain is our life,  
that we know not whether he that is  
born to day, may live a day: for as  
soon as a man is born, he begins to die.

The natural death is the separation  
of the soul from the body; the spiritual  
death, is the separation of the soul from  
God; and the eternal death, is an eter-  
nal separation of soul and body from  
God.

The Child shall die: And all Israel  
shall mourn for him, and bury him;  
for he only of Jeroboam shall come to  
the grave, because in him there is found  
some good thing toward the God of  
Israel, in the house of Jeroboam, 1 Kings  
14. 12.

*Alas! not one but one in all the house! and he,  
And he of all the house must only taken be!  
And shall not Israel mourn? 'tis Israel's  
smart,*

*When righteous die, let Israel lay't to heart.  
Though but one little one good; that good  
but little one; yet  
God will not, and his Israel must not that  
forget.*

But why dear Infant soul must thou breed  
others woe,

Who didst run thy race as soon as thou  
couldst go?

Farewell Abijah, hence there is laid up for  
thee

A Crown, immortal Glory, fading not away.

Blest soul! whilst others live to die, thou

dies't to live;

Wee'l die to live with thee, till then wee'l  
live and grieve.

### Debts.

While we are paying God our debts,  
we make our selves the more his debtors;  
Lord, let me be thus in debt. The more  
we pay him, the more we owe him,  
seeing we give nothing to him, but what  
he gives first to us.

### Defects.

Natural crookednesse or want of  
beauty and defects are not the creatures  
fault, but the Creators pleasure; and  
therefore he that finds fault with them,  
finds fault with God.

*Deliverance.*

*Deliverance.*

Though we may pray God to glorify himself in our deliverance, yet we should not pray to be delivered, unless God may be glorified. Wretch that I am, Who shall deliver me from the body of this death? Even He whose body was delivered unto death, and overcame death by dying.

*Desire.*

They can never want much who desire but little; nor they ever have enough, whose desires are unbounded.

There will be no end of desiring, till we desire that which hath no end.

A Christian may desire that which God wills not, and not sin in that desire; and he may sin in desiring that which God wills.

*Despair.*

None should despair because God can help them; and none should presume because God can crosse them.

## Disputation.

The great end of disputation should be either to convince others, or to be convinced by others of the truth.

Many men while they spend their time in disputing what they should do, do (too often) neglect to do the things which are without dispute.

## Direction.

'Tis not in man to direct his own ways.

'Tis hard to know what course to take to obtain an end; to be *compos voti*, and to enjoy ones desires; for that which sometimes is to some the only help, at other times is to others the only hindrance. Some denials had never been given, had it not been for the importunity of them that requested; and some requests had never been granted; if the requestors had not been importunate. *Fabius* (*Cunctator*) conquered by delays. *Cæsar* by expedition and quick dispatch; 'twas but *veni, vidi, vici*.

There

## *Milk and Honey.*

There is uncertainty in wisdom as well as folly. The course we take to save us, kills us; and that which we fear will be our undoing, proves our safety. What a simple thing is man! wisdom also is vanity: In all thy ways acknowledge God, and he shall direct thy paths.

## *Doubts.*

At such times when Gods dispensations are doubtful, mens disputations about them are full of doubts.

The Devil sometimes tempts believers to sin, and that causeth them to doubt; and sometimes tempts them to doubt, and that causeth them to sin.

## *Drunkenness.*

When men are drunk with Wine, wherein there is excess, the Wine doth not so much abuse the men, as the men do abuse the Wine.

## *Duty Duties.*

If when we have done all we are but

unprofitable servants, how unprofitable servants then are, we who do not do all, no nor scarce at all what is our duty to do.

We should study not so much what should become of us, as what becomes us; for what shall become of us is among the secret things which belong to God; but what becomes us, is among the revealed things which belong to us.

When we are doing God's business, we should forget our own; our eyes and hearts should be fixed only on him; when we go to hear, we should not employ our eyes, but our ears. O Lord, pardon the many wanton glances, vain thoughts, wandering eyes and desires, yea the wicked designs of many that go to Sermons, not to hear the Word, but to see their Mistress.

When a Christian is about to perform any duty, he should say to himself as Abraham said to his young men, Gen. 22. 5. Abide you here with the Asses, and I and the Lad will go yonder and worship; only let him leave out this, *and come again.* Self, tarry you here, I and my Spirit must go and worship; a

poor



poor soul may say many times, the spirit is in him; but oh, 'tis glorious when one can say that he is in the spirit, and can attend on God without distraction.

*Alas, my dear Lord, divorce my self from me!  
Then single I will singly worship thee:*

*Let one wish more, for better two then one,  
And 'tis not good for man to be alone.*

*That I may to thee double honour give,  
Let thine in me, and me in thy Spirit live.*

God's being better then his word (in doing that which he never ingaged himself by promise to do, and so doing above, exceeding abundantly above all that we are able to ask or think, in being found of them that seek him, not) is no indulgence to idlenesse, or dispensation from duty: *We are not to mind what God can do, nor doth do, but what God hath said he will do, and the way wherein.* If ever we expect to enjoy what's promised, we must do what is commanded. *Abbaranti & speranti Deus dedit.* Though God hath promised to give to them that ask, yet he hath not promised to give without asking; and seeing 'tis but ask and have, we may not blame God for not giving, but our selves

selves for not asking; and if we ask, and misse, we may blame our selves for asking amisse.

It's a good piece of wisdom, so to order our condition and conversation in this world, that we may be able to attend upon God without distraction; *A distracted man can do but little, and that little cannot be well done*: Duties are well done, when done with a perfect and suitable frame of heart; but the distracted man hath neither.

The Hebrews have a saying, *thuc Deus magis delectatur adverbis quam nominibus*; God is more delighted in Adverbs then in Nouns; 'tis not so much the matter that is done, but the manner how 'tis done that God minds; not *how much*, but *how well*: 'Tis the *well doing*, that meets with a *well done*; let us therefore serve God not *nominally*, or *verbally*, but *adverbially*.

Some men do well, and say nothing, according to the intent of Christ, *Mat. 6. 1. & 4.* others say well and do nothing, according to the *Pharisees*: *Mat. 23. 3.*

Some men undo themselves by doing, and some are made by being \* undone.

\* *Peri-  
issem nisi  
periissem.*

If

If thou do ill, the joy fades not the pains;  
If well, the pain doth fade, the joy remains.

Saints have not such often occasion to  
complain that what they have done is ill,  
as that what they have done is ill done.

If that which thou doest be right, and  
the mind with which thou doest it be  
not so, all is wrong; and a man forfeits  
the acceptation of what was good, by  
the ill performance.

Duties done for God, are no hin-  
drance to duties to be done to God.

'Tis every mans duty to keep all the  
commandments of God; 'tis his sin if  
he do not, but his misery he cannot.

When thine hand hath done a good  
act, ask thy heart if it be well done.

That deed is ill done wherein God  
is no sharer.

'Tis better, and better service to serve  
God as 'tis duty, then as 'tis privilege;  
for the first is to serve *him*, the second to  
serve *our selves*.

All the good a Christian doth is all  
but his duty; but all the good he doth  
is not all his duty.

All the duty of men, the duty of all  
men

men is comprised in this, fear God and keep his commandments, for this is the whole of man; this is a mans all, the rest being but vanity and vexation of spirit.

Many men please themselves in the duties they have done, though in doing of them they have not pleased God: But we should not take content in any duty, wherein we do not give God content.

When we have done our duty we are but unprofitable servants; for our best is so bad, and our all so little, that it's but little more then nothing at all.

We are so far from being able to pay the utmost farthing, that the utmost we are able to pay amounts not to a farthing.

God takes the service most kindly, which is most kindly service.

They that are most full of duty, are not always most dutiful.

There is little difference between not doing *what* thou shouldst, and not doing *it as* thou shouldst; for to do thy duty only in shew, or only for a shew, is to do thy duty, and to be still undutiful.

E.

*Earth. Earthly things.*

Earthly things are such as the worst  
of

of men may have, and the best of men may be without; yet he that hath them not, may be happy without them, and he that hath them may be miserable with them.

Some men set their hearts on that on which God would they should set only their feet, viz. Earth.

### *Education.*

In the good-natured and well-bred person, a little grace will make a great shew; but in an ill-natured, and a person not well bred, a great deal of grace will make but a little shew.

### *Election.*

'Tis more comfortable doctrine to hear that some shall be saved, as the doctrine of election teacheth; then to hear that 'tis uncertain whether any shall be saved, as the doctrine of free-will teacheth.

We are not elected because we are holy, but (for) we are elected that we may be holy.

Election doth not depend on faith,  
but

but faith depends upon election; not  
justification upon works, but works  
upon justification.

*End. Ends.*

Though that thou seekest for be good,  
yet while the way by which thou seekest  
for it be evil, thou shamest the end by  
the way; and (by the way) wilt shame  
thy self in the end.

A good end doth not make a bad  
action good; but a bad end makes a  
good action bad.

*Envy.*

Inveighing men are most commonly  
envying men; or men that inveigh  
much, are men of much envy.

*Errors.*

There is a great deal of difference be-  
twixt an error of \* love, and the love ||  
of an error.

\* Error  
amoris.  
|| Amor  
erroris.

*Evil.*



## Evil.

No evil action can be well done, but a good one may be ill done.

A Christian may usually or (often) say, that all is not ill in his evil actions, nor all good in his good actions.

Though a man should take more care not to be evil, then not to appear to be so; yet he should take care to abstain from appearing (and from the appearance of) evil.

The evil of sin will never deliver us from, but always deliver us to the evil of suffering.

'Tis the Lord that keeps us from evil, and evil from us.

Evil things work together for good to them that love God; but good things work together for evil to them that hate God.

Many men see the evils of their sin, who do not see the sin of their evils.

Good Lord! into how many evils should we fall, didst not thou keep us from them? and how many evils would fall on us, didst not thou keep them from us.

To be evil at good is bad, but to be good

good at evil is worse; they are wise to do evil, but to do good they have no knowledge.

### Examination.

It concerns all men to search themselves, and that quickly, but withal to take heed that they be not so quick in searching, as not to search to the quick.

### Exception.

A man should not either easily give or take exceptions.

### Example.

We should not walk by what hath been done, or by what is done, but by what ought to be done.

Precepts without examples, bind more then examples without precepts; though *fortius exempla movent quam precepta.*

A man should do nothing which should not be imitated; nor imitate nothing which should not be done.

'Tis little lesse then a wonder how some

some persons can be so wicked in good families, and how others can be so good in wicked families.

A bad great man, is a great bad man; for the greatness of an evil man, makes the mans evil the greater; such a man will have many sins to answer for which he never committed, because his committing of one, made many others to commit many, who haply had never done so, had they not been led by the example of their leaders: *If we take not heed*, other men may have cause to be sorry for our sins, and we may have cause to be sorry for other mens sins; for they may become our other mens sins.

#### *Excellency.*

'Tis not excellency in any man to be ignorant of his excellency; but this is a mans excellency, that though he know himself so, yet he is not proud of it.

#### *Expectation.*

Good is not good, when and where better is expected; and much is but little, where more is expected.

We cannot expect too much from God, nor too little from the creature.

F

Expe

Experience.

A fight (one fight) of Jesus Christ doth more ravish and overcome a soul, than all the reports that can be made of him; the tongues of Men and Angels cannot set him forth so lively and lovely as a poor soul finds him. Who can believe honey to be so sweet as he that hath tasted it knows it to be? the daughters of *Jerusalem* wonder at the daughter of *Sion*, when sick of love, and say, What is thy beloved more than another beloved? why so fond? Oh, says the soul, his mouth is most sweet, yea, he is all desires——altogether lovely; this is my beloved, this, oh, this is my beloved. When poor creatures come to know him, as by himself made known to them in his beauty, they then say as they *John 4.42*. *We believe, not because of thy saying, for we our selves have heard him, and know assuredly that this is indeed the Christ, the Saviour of the world*: Yea, they say as the *Queen of Sheba* said of, and unto *Solomon*, *1 Kings 10. 5*. (Oh Lord) for indeed a greater than *Solomon* is here, and therefore let me say, oh Lord, since I saw thy *Wisedome*, and the *House* that thou hast built, and the

Meat

Meat of thy Table, and the sitting of thy Servants, and the attendance of thy Ministers, and their Apparel, &c. there is no spirit in me—to say the rest : Ah ! 'twas a true report that I heard of thee, when I (poor I) was in mine own (self) Country ; but I believed not the words till I came (oh happy coming) and mine eyes (oh blest eyes) had seen it ; and behold, the half was not, no not the half was told me ; thou exceedest, abundantly exceedest the report which I heard. Happy thy men ! happy thy Servants, which stand continually before thee, to hear thy wisdom, which is able to make wise to salvation ! Blessed be the Lord thy God, which delighteth in thee (in thee is he well pleased) to set thee on the throne of Israel, whom he loved for ever. Oh, Lord, save the soul, help me to give ; but what ? Silver and Gold ? alas, what's an hundred and twenty talents of Gold ? and of Spices very great store ? and precious stones, though as many as the sand of the Sea ? no, Lord, 'tis mine heart, such as 'tis, that I would bestow ; for indeed thou hast ravished me with one of thine eyes ; take it, Lord, 'tis  
F2 wholly

wholly thine; oh that not a vain thought might lodge in it any more; shall it be thus, Lord? then awake my glory, and thou my soul, and all that is within me praise the Lord, and blesse his holy name. What shall I render to the Lord for all his benefits, and among all, for that, for that which is the worth of all, and more worth then all the rest?

Herb.

————— *I will do for that,*  
*Alas! my God, I know not what.*  
*But though I cannot fully pay the shot,*  
*Let me not love thee, if I love thee not.*  
*Let all the glory of my glory be,*  
*To give all glory, and my self to thee.*  
*This is too little, more is due,*  
*I can't requite it, Lord, 'tis true.*

Experience makes expertnesse.

We are not to make our experiences the rule of Scripture, but Scripture the rule of our experiences.

When we are weak, we see what we are in our selves; when we are strong, we see what we are in God.

*Extreams.*

'Tis hard to be cheerful without levity, or serious without melancholy; we verge to *extreams*; inconveniences and snares attend all constitutions and complexions  
 (and



(and like Syllogisms, *sequimur deteriorem partem*;) cheerfulness is most like to do the body good, and the soul hurt; and seriousness is most like to do the soul good, and the body hurt, if we take not heed; that therefore soul and body may receive good, and no hurt, let us be *cheerfully serious*, and *seriously cheerful*; while cheerfulness is the sail, let seriousness be the ballast of the vessel; if we want ballast, we may move too swiftly; if we want sail, we shall move too slowly.

F.

*Faith*, See *Abraham's* for an example, p. 1.

Where faith and love go not together, they are both wanting; they are both dead if once divided.

They who are most full of faith, have most experience of Gods faithfulness.

Though faith be above reason, yet there is a reason to be given of our faith; for he is not wise that believes he knows not what, nor why.

'Tis not the work faith, nor the work of faith, but a working faith, or rather he who works faith, by which we are justified.

God hath in this world glorified faith

F 3

most

most above all other graces; and above all other graces faith glorifies God most in this world.

As without faith 'tis impossible for works to please God; so 'tis impossible for faith without works to please God.

God doth not only give pardon to them that believe, but he also gives faith to believe pardon.

There are many poor in this world rich in faith; and many rich in this world, poor in faith.

Prayer is like *Jonathan's* bow, which sent out the arrows; but faith is like *Jonathan's* boy, which fetcht back the arrows.

The more full of faith, and the more faithful men are, the more they please God.

Though *Abraham's* faith were not a faith of miracles, yet it was the more miraculous; for 'twas a miracle of faith.

Faith is the substance of things hoped for, and the evidence of things not seen, *Heb. 11. 1.*

*Craf. of hope——thus art thou  
Our absent presence, and our future now.  
Faith-*

**Faithfulness.**

Though our faithfulness to God doth often fail, yet Gods faithfulness to us doth never fail.

Gods faithfulness doth more for us then our faith.

**Faults.**

Some men will be finding faults when and where there's no fault to be found.

The reason why Christians do find so much fault with themselves, is because they find themselves so much in fault; or because they find so many faules within themselves.

**Fear.**

The fear of the faithful should be a fearful fear.

To fear God and keep his commandments is all that we have to do, and that we all have to do.

A Christian loves God and fears God; he fears to do any thing against him,

him, because he loves him; and he loves not to do any thing against him, because he fears him.

Rather fear to do ill, then to suffer for thy ill doing.

They that fear not God and his greatnesse here, will be affraid of God and his greatnesse hereafter.

The fear of man makes men to sin; but the fear of God keeps men from sin.

*Feasting.*

Feasting times are too too often sinning times; tis true, it's not sinful to feast, if our feasting be not sinful; which that it may not be, we should not spend too much care, like *Martha*, nor too much cost and time, like *Dives*, who fared deliciously every day: while we are eating and drinking, we may be dying; (in remembrance whereof, the Egyptians used to serve in a Deaths head at their feasts;) and therefore in eating and drinking we need be holy, and do that, and all to the glory of God.

*Folly*

*Folly, Follies.*

A fools heart is in his tongue, but a wise mans tongue is in his heart.

'Tis a miserable folly to be wise in wickednesse.

Many men think themselves wise, yea, wiser then others, who indeed are otherwise; for the most self-wise, are the veriest fools.

He is not so much a fool who hath no wit to use, as he that doth not use the wit he hath; or as he that abuseth it, by playing the fool in wit.

We call fools naturals, but we may (and more truly) call natural men fools.

A fool speaketh with an open mouth, but a wise man opens his mouth and speaks.

Wise men when they have not opportunities will make them; but fools will not take opportunities when they have them.

He is a fool that doth not say in his heart there is a God; but what a fool is he, that says in his heart there is no God?

*Latimer* says of the Clergy, that they  
were

were so wise, that by their wisdom they had almost made all the world fools.

He speaks himself a fool, that doth that which reason tells him is unreasonable; hence sinners are called fools.

A wise mans heart commands his tongue, but a fools tongue commands his heart.

What a madnesse is it in men, to trouble themselves and the world about the orthography of a word, as whether we should write *felix* or *felix*, and never study to be happy; to trifle away their precious hours about notions, and die fools? They are but frivolous, and idle, and trivial writings, which are only compact and held together with requisite choice words, and ranged to just smooth cadencies, unlesse they be stuff full of notable sayings, and wise sentences, by which a man doth become, not only more eloquent, but more wise, which teacheth us not only to speak well but to do well.

*Food.*

He that begs of God for dayly bread,  
begs



begs food for his soul as well as his body; *for either* a man should not take more care then need, because God knows we have need of these things and doth give us richly to enjoy, not only for this life, but (which is better for a better life.

Man turns natural food into his nature, but spiritual food turns man into its nature.

Whilst some men walk to get stomachs to their meat, other men walk to get meat for their stomachs.

*Forbidden things,*

Meats were not forbidden because they were unclean, but were unclean because they were forbidden.

They that forbid what God enjoyns, and they that enjoyn what God forbids, are both an abomination.

*Forgiveness.*

It's a greater vertue to forgive one injury, then to do many curtesies; because it's harder; and harder, because more against nature; for many a man will do  
for

for another, that will not *suffer* for him.

As a Christian should do no wrong to others, so he should forgive the wrongs that others do to him: 'Tis to be like God, who is a good giving God, and a sin forgiving God.

God suffers a Christian to be wronged, that he may exercise his patience; and commands a Christian to forgive the wrong, that he may exercise his charity; so that a wrong done him, may do him a double courtesie. *Thus evil works together for our good.*

### Friend.

He can be no true friend to *thee*, that is a friend to thy *faults*; and thou canst be no friend to thy self, if thou be an enemy to him that tells thee of thy faults. *Wilt thou like him the worse that would have thee be better?*

He is happy that finds a true friend in extremity; but he is happiest that knows no extremity wherein to try his friend.

It's a lesse fault in friendship to do a thing without a friends knowledge, then against his will.

That

That friendship will not endure to the end, which is begun for an end.

Though we prize our friends much, yet we should praise them but little, and to their faces not at all.

*Job's* friends could do no lesse then come to comfort him; yet when they came, they did nothing lesse then comfort him.

### *Future things.*

The good mans best, and the bad mans worst are to come, *Isa. 3. 9.* I will say to the righteous, it shall be well with them, they shall eat the fruit of their doings: Say to the wicked, woe, it shall be ill with them, for the reward of their hand shall be given them: oh, *this shall be,* how sweet to the godly, how bitter to the ungodly! men that like sins work, will not like sins wages; they that are content to sin on Earth, will not find content in Hell.

G.

*Gain.*

What certain hazzards do men run for uncertain gain! 'tis uncertain whether men shall gain or no; *all are but adventurers*: 'tis as uncertain whether they shall keep what they have gotten; 'tis certain, that if they have gotten much, and have kept it long, yet that they shall be taken from it. or it from them: No Trade so gainful as Godliness, if it be closely followed.

A Minister living neer to a Philosopher, did often perswade him to become a Christian; oh, but said the Philosopher, *If I turn Christian, I must, or may lose all for Christ*: to whom, and to which the Minister replied, *If you lose anything for Christ, He will repay it an hundred fold*: I but said the Philosopher, will you be bound for Christ, that if he do not pay me, you will? yes, that I will said the Minister; so the Philosopher became a Christian, and the Minister entred into bond, and became a surety for the surety of the Covenant. When this new Christian Philosopher was on his sick and death-bed, he held this bond in

in his hand, and sent for the Minister,  
to whom he gave up the bond, saying,  
*Christ hath paid all*, there's nothing for  
you to pay, take your bond. Surely,  
though a man should be a loser for  
Christ, yet he shall be no loser by  
Christ; he will make amends for all,  
*Mat. 19. 21.*

He that loseth an hundred pound in  
the flesh, and gets a thousand pound in  
the spirit, is a gainer by his losse; who  
would not change for the better? who  
would not become a fool, that he might  
be wise? who would not become poor,  
to enrich himself? if any lose any thing  
for Christ, he shall lose nothing by  
Christ; he shall be payed in kind, or  
(which is all one, nay, which is better)  
in kindnesse.

If God gain a little glory by us, we  
shall gain much by him.

Saints gain by their losse, and get  
good by their sin; no thank to the sin  
which is against God, but to the God  
against whom the sin is.

Some men instead of making godli-  
nesse their greatest pleasure and gain,  
make gain and pleasure their greatest  
godlinesse.

He

He that loves the wages of unrighteousness, will do unrighteousness for the wages.

### *Gift, Gifts.*

A man should not lay up so much as to give nothing ; that is covetousness ; nor give so much as to lay up nothing ; that is prodigality.

Though God give us never so much, he hath never the lesse ; and how much soever we give him, he hath never the more.

Men many times will give no more, because they have given something already ; but God makes his having once given, an argument to give again ; he shews mercy, because he hath shewn mercy ; and doth good, because he hath done good. Heretofore-mercies are (to Saints) good ground of hope for hereafter-mercies.

While we have any thing to give, and any thing to be forgiven, we should be willingly charitable.

Some men lend, looking for nothing again ; such lending is giving : others give, looking for something again ; such giving

giving is but lending: others give and lend, for he that gives to the poor, lends to the Lord; this is putting to use without usury; this is laying up, by laying out.

All Gods love-tokens are gifts, but all his gifts are not love-tokens.

No gift coming from God is so mean as to be despised, nor is any so great as to be gloried in.

### *Glory.*

Men should not glory in what they have received, but give glory for what they have received; not only the talent, but the improvement of the talent is to be attributed to God; *Lord, thy pound hath gained ten pounds, Luke 19.16.* not only faith to work, but the work of faith; not only grace, but the actings of grace is to be attributed to the glory of God, and not to the power or praise of man.

We should use that for Gods glory, which God gives us to use for our good.

The glory of all our hereafter-glory, will be an onenesse of communion with the Father, Son, and Spirit, Angels, and

G

one



one another in God, who is one in all,  
and all in one.

*Glorifying.*

We cannot be said to glorifie God,  
though we do the things that glorifie  
him, unlesse we do the things to glorifie  
him.

*God.*

Science in most, conscience in others,  
makes all cry out There is a God.

'Tis good to acknowledge God to be  
just, and 'tis just to acknowledge God  
to be good in all his ways.

God doth know not only the mean-  
ing (the sense) of the words which man  
speaks ; but he also knows the meaning  
(the aim, the scope and end) of the man  
that speaks the words.

He hath all things who hath God,  
though he have nothing else ; but he  
hath nothing who hath not God, though  
he have all things else.

No man is safe among his friends  
without God ; but with God a man  
is safe, though without his friends, and  
among his enemies. God

God is *lovely* in all his creatures, *more* lovely in his ordinances, but *most* of all lovely in Christ, who is altogether lovely.

A soul may have comfort without enjoying God, but it cannot enjoy God without having comfort.

He doth not enjoy much of God, who walks not much with God; nor doth, nor can he walk much with God, who doth not enjoy much of God.

The Gospel discovers a just God, to be a friend to unjust man, without being unjust either to himself or man.

They for whom and to whom God appears much, should appear much for God.

The enjoyment of God is the joy of our life, and the life of our joy; whatever our fare be, that alone is our cheer; how well soever we fare, that alone is our welfare.

We should admire nothing for, or in it self; but admire all things in God, and God in all things.

We can never serve such another Master as God is; for he doth not only give us meat, drink, and wages, but doth our work for us too.

34  
When God seems to wink at, even  
then he sees his peoples wants; and  
when he seems to be carelesse, he is even  
then careful of his peoples welfare.

We may see the glory of God, but we  
cannot see the God of glory.

God is a giving, and a forgiving, an  
open-handed, and an open-hearted  
God; open-handed in giving to us,  
open-hearted in forgiving of us.

God may as soon cease to be God,  
as cease to be good; as soon cease to  
live, as cease to love.

If the mercies which come from God  
are so sweet, how sweet is God from  
whom the mercies come? Or,

If mercies which are sweetned by  
God are so sweet, how sweet is God by  
whom the mercies are sweetned.

Though God's ways are hid from us,  
yet our ways are not hid from God, *1/a.*  
*40.27.* though we know not the way  
that he takes, yet he knows the way that  
we take, *Job 23.8* and if we fall in with  
God, it matters not who fall out with  
us.

The salvation of man, and the means  
to attain it, is not only Gods design, but  
Gods work; *it's not only his will that it*  
*should*

*should be so, but it is his work that it is so;*  
he doth not only will that we should be  
saved, but he doth save us; he doth not  
only will that we should be justified, but  
he doth justify us.

If God be with us, it matters not who  
be against us; *it will go well*: but if God  
be against us, it matters not who be with  
us; *it will go ill*.

God can supply the absence of any,  
yea, of all creatures; but not any, no,  
not all the creatures can supply the ab-  
sence of God.

God hath two dwelling places, the  
highest heavens, and the lowest hearts;  
*that's the habitation of his glory, this of*  
*his grace.*

God stands in no need of us, for he is  
blessed without us; we stand in need of  
God, for we cannot be blessed without  
him. Oh the gracious condescension  
of God!

I can (said Doctor Twisse of himself)  
take some pains in writing controver-  
sies, but I cannot take pains in writing a  
Sermon, and when I have taken most,  
I find that I have lesse edified my people,  
though perhaps more pleased my self.

'Tis not mans explication, but Gods

application of truth that edifies.

All the Lords doings, but especially his doings in our hearts, should be marvellous in our eyes; according to the day of grace it shall be said, What hath God wrought?

*God is all in all.*

Some men can say as *Esaie*, I have enough; or rather as 'tis in the *Hebrew*, *I have much*: but few can say as *Jacob*, I have, I have enough; or as 'tis in the *Hebrew*, I have all, or God is all to me, he is mine all. *He hath not enough how much soever he hath, that hath not God for his portion; and he that hath God for his portion, hath enough how little soever he hath*: 'tis not happy are the people who are in such (a plentiful) case, but happy is the people whose God is the Lord.

*Godly. Godliness.*

The things of this life have not the promise of godliness, but godliness hath the promise of the things of this life.

Men

Men that resolve to make gain their godlinesse, will never gain godlinesse, unlesse they resolve-counter, to make godlinesse their gain.

Nothing sets out godlinesse so much to the life, as a life of much godlinesse.

Though the mystery of godlinesse be not without great controversies, yet great, without controversie, is the mystery of godlinesse.

A godly unlearned man, is better then an ungodly learned man, and a better Schollar.

A godly man is as willing that the kingdom of God should come into him, as he is to go into the kingdom of God.

### *Godly and Godlinesse.*

The wicked in the fulnesse of their sufficiency are in straits, *Job. 20. 22.* but the godly in the fulnesse of their straits have a sufficiency, *1 Tim. 6. 6, &c.*

A godly man doth not only mourn in secret for his publick sins, but he also mourns in publick for his secret sins.

'Tis better that men should laugh at us for being godly, then that God should laugh at us for being ungodly, *Prov. 1. 25,*



The form of godlinesse and the power of sin may dwell together, but the power of godlinesse and the form of sin cannot dwell together, much lesse the power of godlinesse and the power of sin.

*Good. Goodnes.*

If it be good for us to draw neer to God, oh how good is it for God to draw neer to us!

'Tis good that a man should wait for God, *Lam. 3. 26.* for God is good to them that wait for him, *Lam. 3. 25.*

Love of pleasure and fear of suffering, are the two great things which keep men from minding that which is their chief good; which if enjoyed, would either free them from suffering, or fill them with pleasure in suffering, and make them say as *Augustine*, *Quam suave est, istis suavitatibus carere*; how sweet is it to want the worlds sweets!

*True rest is not attained by spending of the year*

*In pleasure soft, sweet shades, Down-heads, and dainty cheer:*

*These*



These leave the soul as empty of content,  
As doth a dream, when time of sleep is spent.  
There's more true joy in godly sorrows tears,  
Then in sins pleasures: He that truly fears  
The God of Heaven, and humbly walks with  
(him,  
He, He's the man that hath an Heaven  
(within.

*Good.*

He that thinks he was ever good, was  
never good.

Certainly good will come of that,  
which comes of good will.

He never was so good as he should be,  
that strives not to be better then he is.

Appearance in good is too little, in  
evil 'tis too much.

If God be good to them that seek him,  
what is he to them that find him? Oh  
how good!

God is good, and doth good conti-  
nually to them who are evil, and do evil  
continually.

To be very great, and very good, is a  
very great good.

Goodness without greatness, is better  
then greatness without goodness.

Inward

Inward goodness without a shew of it, is like a tree without fruit, *useless*; and outward shews of goodness without inward sincerity, is like a tree without heart, *liveless*.

Men are not happy in having more goods, but in doing more good than other men.

Good actions well done, better our selves and benefit others.

That man hath a very ill nature, who would have others be good to him, but he himselfe cares not to be good to others.

God is good to us when he sends us evil, because he sends the evil for our good.

### *Gospell.*

The doctrine of the Gospel is not only able to comfort, but 'tis a comfortable doctrine.

The work of the Gospel is to make bad men good, and good men better.

A Christian should so behave himself, as not to be a shame to, nor ashamed of the Gospel.

The Gospel of peace is a great blessing,  
but

but the peace of the Gospel is a greater blessing.

If the feet of them that bring glad tidings be so beautiful, how beautiful be the tidings which their feet bring!

The Gospel breaks hard hearts, and heals broken hearts.

### *Grace.*

The least measure of grace is better than the greatest measure of gifts; for the greatest measure of gifts is not, but the least measure of grace (though without gifts) is acceptable to God in the discharge of duties.

Where sin abounds, grace abounds; but where grace abounds, sin doth not abound; for (saith the soul) because God hath been merciful to me, who sinned against him, I will not sin against God who is merciful to me.

Though all grace be in all Saints, yet some grace scarce appears in most Saints, and most grace scarce appears in some Saints.

We may say that we know no reason why we should have so many mercies; and the reason is, because mercy goes  
not

not by reason, but by grace; and God shews mercy when, where, and because he will; and that not, because the creature, but the mercy pleaseth him.

If men will not do what grace will have them do, grace will not do what men would have it do; if men will not submit to graces teachings, men shall never enjoy graces salvation.

Scarlet sinners, may by grace become milk-white Saints.

One grain of grace is more worth then many pounds of gifts, or a gift of many pounds.

Grace makes a man more man, and more then a man.

Free grace calls for full duty.

Grace is glory begun, and glory is grace made perfect.

Seeing God will turn grace into our glory hereafter, we should turn grace into His glory here.

There may be grace where there is no assurance, but there can be no assurance where there is no grace.

The motions of grace are abundantly more excellent then the notions of grace.

All the gifts and graces which God laics

laies up in our souls, should not be laid up as in a napkin; but laid out for Gods glory, and others good.

Grace out-works, and works out the sin which is in the Saints.

Grace is the best wear, for it wears not out in wearing; all other things perish in the using.

'Tis one thing to be wanting in grace, 'tis another thing to want grace.

Grace works strongly, and therefore God is said to draw; and it works sweetly too, and therefore man is said to come.

'Tis not mans free-will, but Gods free grace, which makes one man differ from another in goodness.

That which makes God appear so glorious in our eyes, is his so gracious appearing, or appearing so gracious to our souls.

Going on in grace, is a kind of growing in grace; for growing in grace is not so much a new thing, as that same thing renewed; 'tis acting the same graces over and over, and better and better. Abounding is growing in grace. A Christians last days, should be his best days; and his fruits at last, more then at first.

When

When our sin is increased, Gods grace is not decreased ; though we be worse then we were, yet God is as good as ever he was.

Never did any soul miscarry for want of that grace it longed for, if it longed for the grace it wanted.

What could God do more for us, then accept us of his grace? and what lesse could he require of us, then to accept of his grace?

Men may speak of grace *unto* us, but God only can speak grace *into* us.

Nothing deforms a man so much as sin ; nothing reforms, and consequently adorns a man so much as grace.

Saving grace, is everlasting grace.

The means of grace is but a *mean* thing, if compared with grace which is the *main* thing.

Nature teaches us to prefer our lives before the world ; and grace teaches us to prefer our souls before our lives.

### Greatness.

Few men get *good*, though most get *goods* by greatnesse ; many men grow much the worse, and I never read but of  
only



only one, *Vespasian*, that was the better.  
*Solus imperantium vespasianus mutatus in melius. Magistratus in dicat virum.* Of how many may it be said as *Tacitus* of *Galba*, *Omnium consensu capax imperii nisi imperasset*; no man fitter to be an Emperor, if he had not been an Emperor. How many have been good Commonwealths-men, gallant Patriots, till they came to be States-men; as if men minded goodnesse only to make them great; and then *nuncium mittunt virtuti*, bid it farewell; as he that always had a fishing-net spread on his table, till he got a Bishoprick, and then caused it to be laid aside, saying, he had what he fished for.

This is the misery of great ones, that their greatnesse will not let them see how little, how nothing, both they and their greatnesse are.

### *Grief.*

We should grieve for our sins, and rejoyce for our grief.

H.



### *Hearing.*

Many hear, and love to hear the things which they are to do; but few do; and fewer love to do the things which they hear.

### *Heathen.*

The Heathen made gods of men, and men of their gods; attributing divine virtues to men, and humane vices to their gods.

### *Heaven and Hell.*

Any thing (the best) on this side Heaven (compared with that) is misery; and any thing (the worst) on this side Hell (compared with that) is mercy.

That which makes Heaven so full of joy, is, that Heaven is above all fear; and that which makes Hell so full of terror, is, that Hell is below all hope: Heaven is a day which shall never see any approachings of night; and Hell is a night that shall never see any dawns of day.

The

The best and worst of this world puts  
us upon longing for Heaven. If all the  
best of this world be good, Heaven is  
much better; and if the worst be so bad,  
who would not long to go from bad to  
good.

If many that seek to enter into the  
Kingdom of Heaven shall not be able,  
what will become of them that do not  
seek? not any of them shall enter; if  
seeking will not serve the turn, strive  
then to enter, put all your strength to it;  
for strait, very strait is the gate; and  
narrow, very narrow is the way that  
leads to life, *Luke 13.24. with Mat. 7.14.*

He that truly desires heavenly joyes,  
or the joys of Heaven, which shall never  
have an end, cannot but desire to have  
an end of earthly joys, which are but  
for a season.

If a Saint were in Heaven and saw  
not Gods face there, he would say  
as *Absalon* to *Joab*, *2 Sam. 14.32.*  
Wherefore am I come from *Geshur*?  
it had been good for me to have been  
there still, unless I may see the Kings  
face. Though Heaven be Gods dwelling  
place, yea, his presence-Chamber, yet  
a Saint could not be at rest there, if he  
saw

law not God: 'tis not the Jasper nor  
the Chryſtal, 'tis not the pure Gold  
wherewith the ſtreets are paved, 'tis not  
the Pearl nor the precious Stones that  
are precious in his ſight, but the Lord  
God Almighty, and the Lamb, who are  
the light thereof. Whom have I in  
Heaven but thee?

*Heaven.*

God without Heaven will give a Saint  
better content than Heaven without  
God.

*And what is Heaven, great God, compared  
to Thee?*

*Without thy preſence, Heaven's not Heaven  
to me.*

*Nor would I be  
Poſſeſſor of Heaven, Heaven unpoſſeſſor of Thee.*

God hath two Daughters, the younger,  
which is Heaven, is fair and lovely, like  
Rachel, and courted by all; the elder is  
Repentance, which (with tears) is beare-  
eyed, like Leah, and neglected by moſt;  
but if men ask, as Jacob for Rachel, God  
will answer as Laban did him, 'tis not

not last the children of the place to marry the younger before the elder. He that will not marry the *Leav* of Repentance, shall never have the *Racht* of Heaven.

Some good things come to the Saints in this life, but the rest and the best are reserved for the life to come.

In this life the glory of Heaven is but revealed to us; but in the life to come, it shall be revealed in us.

Whilst the Saints are on earth, Christ is preparing Heaven for them, and them for Heaven.

When our affections and conversations are in Heaven, then we enjoy Heaven upon Earth.

If we do not find that in Heaven which we did imagine, we shall find more then we could imagine.

In Heaven the Saints shall sing notes of the highest strains, but they shall not strain for the highest notes; here their praises are noted with *Selah*, there their praises shall be noted above *Elah*.

#### Heavenliness

We can (alas we can) go from Heavenly things to Earthly things, and carry

carry our hearts with us; but how  
seldome is it that we can go from  
earthly things to heavenly, and carry  
our hearts with us.

*Heart.*

A sound heart may fear God, but an  
unsound heart is affraid of God.

A sound heart doth not only like  
and respect all Gods commandements,  
but respects them all alike, and shews  
them all the like respect.

*Help.*

It many times falls out that that hand  
is farthest off from helping, that is neerest  
at hand to help the helpless.

*Holy. Holiness.*

To be without many sins is the ho-  
liness on Earth; to be without any sin,  
is the holiness of Heaven.

Our holiness causeth not Gods love,  
but Gods love causeth our holiness.

Saints strive to be holy as God is  
holy, though know they cannot be as  
holy

holy as God is holy.

A Christian should not only be perfecting holiness, but he should also be perfect in holiness, 1 Pet. 1. 15, 16.

He that sows not holiness in the seed-time of his life, cannot expect to reap happiness in the harvest of eternity.

If Heaven admit of any sorrow, 'twill be for this, that we had not been more holy on Earth; and Heaven itself is not desirable for any thing more, nor upon any account attracts of more joy to a Saint, then that there he shall be perfectly holy, and shall do nothing else there, but (what he would gladly do here) please and glorify his God in all he doth.

### Honour.

'Tis greater honour to us to serve God, then 'tis to God that we serve him; 'tis not he, but we are happy by it, as the Queen of Sheba said of Solomon's servants, 1 Kings 10. 8.

To deserve honour and not to have it, is better then to have honour and not deserve it.

'Tis more to a mans honour that it should

should be askt, Why is he not? then,  
Why is he honoured?

### Hope.

A Christian should possess his soul in  
the patience of hope, until his soul  
possess that which he hath patiently  
hoped for.

Many men have been destroyed by  
hoping against hope, and some have  
been preserved by it: Hope undoes most  
wicked men; but the good may say,  
We are saved by hope.

### Humility.

He that is little in his own eyes, will  
not be troubled to be little in the eyes of  
others.

Men are then least in their own eyes,  
when God is most in their eyes.

There are many humbled ones, which  
are not humble ones.

He that humbleth himself, shall be  
exalted; but he that exaleth himself,  
shall be humbled.

None honour God so much, and  
God honours none so much, as the  
humbled souls:

*Hypocrisie.*



## Hypocrite Hypocrite

Some would not seem evil, and yet would be so; and some would seem good, but would not be so: But tell me thou Hypocrite (said Chrysostome) If it be a good thing to be good, why wilt thou not be that which thou wouldst appear to be? for that which is a shame for a man to appear to be, is much more a shame to be it indeed; either therefore be such as thou appearest, or else appear such as thou art.

Some men had rather be of that Religion, and of such opinions in that Religion which will raise them, than be of that Religion which will save them; as if advancement in this life were more worth than a resurrection unto, and beatification in eternal life.

A man need not fear, nor doubt to say that there is a partial Hypocrite in some men sometimes, and in all men at some times. Some men do not act grace, when yet grace is due acted; they act humility and self-denial, when humility and self-denial are not acted; they do like

Stage-Players, appear and make shew  
of another thing then they are; this is  
the art of grace, rather then the act of  
grace; and such persons are but arti-  
ficial Christians.

They that think (as all Hypocrites do)  
to deceive God, will find that they de-  
ceive themselves.

They who seek to please men in what  
they do, and seek the praise of men in  
what they do, are Hypocrites. *Mat. 6.*

He that reproves anothers fault, and  
approves his own, is an Hypocrite.

There may be hypocritie in one who  
is not an Hypocrite.

The hearts of Saints are larger then  
their words; but the words of Hypo-  
crites are larger then their hearts.

Some men blush to be known to be  
wicked, who blush not to be wicked  
though it be known.

A Saint feels the grace, which he  
cannot express; an Hypocrite expresseth  
that grace which he doth not feel.

The great difference between Saints  
and Hypocrites is, this, that the Hypo-  
crites have but the expression of grace,  
the Saints the experience of it.

Hypocrite hath the notion, the Saints  
the motion; the one reads, hears, and  
speaks it, the other sees, tastes, and  
feels it. Not to intend what thou speakest, is  
to give thine heart the lye with thy  
tongue; not to perform what thou  
promisest, is to give thy tongue the lye  
with thine actions.

Hypocrites are apt to think they have  
grace, because they have gifts, *Mat. 7. 22.*  
And Saints are many times thinking  
that they have no grace, because they  
have no gifts, *1 Cor. 13. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.*  
*Idleness.*

Religion allows none to be idle; he  
that will not labour, must not eat; in  
Religion as well as any calling else, we  
must work for our living: God hath  
not promised to work for them that  
play. He is not like to be saved, that is  
not like to work out his salvation. He that  
is found a faithfull and well going  
servant, will find a well done good and  
faithfull servant, and his masters  
joy; but of the wicked, slothful,  
and

and unprofitable servants, 'tis said, Call  
ye him into other darkness.

Mean while time, is the Devils working  
time; he doth most, when men do least:  
for as *Isaiah* said, The Devil hath  
more work done him in one holly day,  
then in many working days.

The industrious man hath no leisure  
to sin; the idle man hath no leisure to  
avoid sin.

There is nothing so fruitfull as oyle,  
and fruitlesse of good then idleness.

It fares well with Christians when  
Satan comes and finds doth in them;  
But (alas) it fares ill with Christians,  
when he comes and finds them in no-  
thing.

*Justifying*  
Some men whilst they are wits in jest,  
are fools in earnest: for commonly they  
are the trifling things of the world,  
whom serious men have to do withal  
when they have nothing else to do:  
their great business is to laugh, and their  
reward to be laughed at.

As a man should not confesse what he  
earnestly which is spoken but in jest, so  
a man

a man should not speak that in jest,  
which may be confirmed in earnest.

Some men are so unhappy in having  
happy wits, that they make their wits  
their happiness, jesting themselves out  
of all that is earnest, and like fools, make  
sport of every thing. *Even sin is so.*  
Alas, what pity it is that men so witty  
should have no more wit then to destroy  
themselves! *A jesting lye, or a lye in jest,*  
*may make a man lie in Hell in earnest.*

Though such men look on Religion  
but as a nicety, and an impertinent  
curiosity, as that which imprisons their  
genius; yet they will one day find in  
their cost and sorrow, what unpleasant  
things the pleasures of sin are, and that  
it will be no brave thing to have sinned  
in bravery.

Good meaning and understanding  
are necessary to the understanding of  
the scriptures. *Ignorance* is a great  
hindrance to the understanding of  
the scriptures. *The*

The self-wick are always most ignorant  
of themselves.

*Impertinent.*  
More like to do what he intendeth.  
is, what he doeth, what he doeth, is

*Imperfection.*

In all we do, we something do amiss,  
And our perfection imperfection is;  
Our all is too too little, our best is too too bad,  
Grains of allowance, and pardon must be  
giv'n bad.

*Injoyment.*

The sweetness of Divine things, is  
not in the hearing, or praying for, or  
talking of, but in the having and injoy-  
ment of them.

*Innocency.*

Good meaning and innocency are  
careless, and seldome fore-think what  
answers to make to their accusers;  
whence Christ said, Take no thought  
what of how you shall speak.

*Intention.*

He that intendeth what he doth, is  
most like to do what he intendeth.

The

## *Joy.*

The joy of the holy Ghost is such, as that there is both want in words, and want of words to express it; for 'tis joy unspeakable and full of glory.

Our Masters joy enters into us here, and we shall enter into our Masters joy hereafter.

By reason of our sins we have cause to be sorrowful in the midst of our joys; but by reason of Gods mercy, we have cause to rejoyce in the midst of our sorrows.

Joy is troublesome in the time of sorrow, as sorrow in the time of joy.

There is no truer miserie then false joys.

## *Israel.*

The God of *Israel* will do them good, that do good to the *Israel* of God.

## *Judge. Judgement day.*

Men judge of our hearts by our words and works; but God judgeth of our words and works by our hearts.

They



They that will not in the day of  
mercy, receive mercy without judge-  
ment, shall in the day of judgement  
receive judgement without mercy.

*Judgement day.*

The day of judgement will be to  
many *dies deceptionis*, a day of deceit;  
not that it will deceive any, but make it  
appear that many have deceived them-  
selves with vain hopes of Heaven, of  
which they will be disappointed; many  
that have past mans day of approbation;  
may in that day meet with Gods repro-  
bation; many that have been lookt  
upon, and have lookt like gold here,  
may be found dross then, yea, reprobate;  
silver will he call them.

We should not judge that worth  
much *now* in the time of this life, which  
shall be but little or nothing worth in  
the day of judgement. We should not  
judge of things according to what they  
are now in appearance, and in the  
judgement of men; but we should judge  
righteous judgement, i. e. according to  
what they will be hereafter in the day  
of judgement, *the righteous judgement of*  
God.

*Said* As for example, when we read of *Dives*, how he was clothed in purple and fine linnen, and lardd deliciously every day: Who would not be *Dives* now? but when we read of *Dives* in hell, tormented in that flame; Who would be *Dives* now? So, when we read of *Lazarus*, a beggar, full of sores, and wanting bread; Who would be a *Lazarus* now? But when we read of *Lazarus* carried by Angels into *Abraham's* bosome, Who would not be *Lazarus* now? Surely if it be good to die the death, it must be good to lead the life of the righteous. *Oh think there* what 'tis that will stand in stead in the day of death and judgement, & labour for that; not for the things that perish (*and with the using*) but for that which endureth to eternal life. What will learning, riches, honours, beauty, &c. profit in the great day, the day of wrath, the evil day? *Oh* that men would consider the latter end; for *that's* will *that* make *well*, and *laugh* be *that* *laughs* at *last*: Mark the end of the upright, and behold the just: for however, (*how ill soever*) it may go with him in this world, the end of that man is peace: But as for the sinner,

though

though he be crowned with flax, and  
 and his paths be washed with butter,  
 though his days be prolonged an hun-  
 dred years, yet he shall die accursed.  
 Ah how much better therefore is it to  
 be a Lazarus here, and to be with Lazarus  
 hereafter; then to be a Dives here, and to  
 be with Dives hereafter.

Dr. R.

I shall shut up the whole with what I  
 find very suitable to this purpose in an  
 eminent Author, which indeed is wor-  
 thy to be printed in letters of gold, and  
 to be written in the memory, yea the  
 heart of every man.

At the last there will come a day, when  
 all mankind shall be summon'd naked  
 (*without difference of degrees*) before the  
 same tribunal; when the Crowns of  
 Kings, and the shackles of prisoners,  
 when the robes of Princes, and the rags  
 of beggars; when the gallants bravery,  
 the Peasants russet, the Statists policy,  
 the Courtiers luxury, and the Schollars  
 curiosity, shall be all laid aside; When  
 all men shall be reduced into an equal  
 plea, and without respect of persons shall  
 be doomed according to their works.

Then those Punctoes and formalities,  
 and cuts, and fashions, and distances, and

com-

complements (*which are now the darling sins of the upper end of the world*) shall be proved to have been nothing else, but well acted vanities: then the pride, luxury, riot, swaggerings, interlarded and complemental oaths, nice and quaint lasciviousness, new invented courtings, and adorations of beauty, (*the so much studied and admired sins of the Gallantry of the world,*) shall be pronounced out of the mouth of God himself, to have been nothing else but glittering abominations. Then the adulterating of wars, the counterfeiting of lights, the double weight, and false measures, the courteous equivocations of men greedy of gain, (*which are now almost woven into the very art of trading*) shall be pronounced nothing else but mysteries of iniquity, and self-deceivings. Then the curious subtleties of more choicè wits, the knotty questions, and vain strife of words, the disputes of reason, the variety of reading, the very circle of general and secular learning, (*pursued with so much eagerness by the more ingenious spirits of the world,*) shall be all pronounced but the thin cobwebs, and vanishing delicacies of a better temper'd

I

pro-

profaneness. And lastly, then the poor  
 despised profession of the power of  
 godliness, a trembling at the Word of  
 God, a scrupulous and conscientious  
 forbearance, not only of oaths, but of  
 idle words, a tenderness and aptness to  
 bleed at the touch of any sin, a boldness  
 to withstand the corruptions of the  
 times, a conscience of but the appear-  
 ance of evil, a walking humbly and  
 mournfully before God, an heroical  
 resolution to be strict and circumspect,  
 to walk in an exact and Geometrical  
 holiness, in the midst of a crooked and  
 perverse generation, (*which the world  
 esteems and scorns as the peevishness of a  
 few silly, unpolitick men,*) shall in good  
 earnest from the mouth of God himself  
 be declared to have been the true  
 narrow way, which leadeth to salva-  
 tion; and the enemies thereof shall then  
 (*when it is too late*) be driven to that  
 desperate and shameful confession; *We  
 fools counted their life madnesse, and them  
 and to have been without honour; how are  
 they now reckoned amongst the Saints?  
 and have their portion with the Almighty?*  
 Remember now, *Oh now remember  
 thy Creator in the days of thy youth,*  
 while

while the full day comes not, nor the  
years draw nigh, when thou shalt say, I  
have no pleasure in them. Rejoyce,  
O young man, in thy youth, and let thy  
hearts cheer thee in the days of thy  
youth, and walk in the ways of thine  
heart, and in the sight of thine eyes:  
But (as, think on this But) know thou,  
that for all these things thou shalt come  
to judgement, Eccles. 11.9.

### *Justice.*

Though God neither will nor can do  
any thing against justice, yet he doth  
many things beside it, nothing unjustly,  
but many things not justly; for he re-  
wards beyond our merits, and deals not  
with us according to our sins, which  
are beyond his punishments, so that  
he punisheth less then our iniquities  
deserve.

### *Justification.*

We are not justified by believing in  
Christ, but by Christ believed in: as a  
man is not heal'd by the applying of  
the plaister, but by the plaister appl'd:

Faith is not our righteousness, for our righteousness is by faith.

God doth not only take off sin from his people, (which is justification) but doth also take his people from off sin (which is sanctification.)

Christ's satisfaction, not our sanctification, is the ground of our justification; and yet where ever he is justification, he is sanctification also, or else there could be no salvation; for without holiness no man shall see God.

Whom God predestinates, them he justifies, and not one more; and whom he justifies and glorifies, he did predestinate, and not one less.

K.

*Knowledge.*

Whilst we are in this world, we know but part, and but in part, hereafter we shall know more, and more fully; yet then the fulness will not (cannot) be fully known.

Many men know the good they are to do, but do not the good they know, to them it is sin, *Jam. 4. 17.* others do they know not what, these may do good, but



but the good they do cannot be well done; others know not what they are to do, but this will not excuse them from doing; for every man should learn what he is to practice, and then practice what he hath learnt. Practice without knowledge, is like *Leah*, fruitful, but blear-eyed; and knowledge without practice, is like *Rachel*, fair, but barren; when *Rachel's* face, and *Leah's* womb, when knowledge and practice meet in the same person, then *happy is he*.

We think it a great matter to be known of a man, and wisht well, and yet thereby we become neither white nor black, the better or worse, rich or poor, for our knowledge is small in capacity, limited in effects, and inefficacious in operation; but 'tis not so with Gods knowledge. Happy they that are known of God.

Knowledge may be without grace, but grace cannot be without knowledge.

'Tis a hard thing to know much, and not to know it too much, for knowledge puffeth up.

'Tis better to have knowledge formed in one, then to have a form of knowledge.

The most perfect knowledge that we have of God, is, that we do not, or cannot know him perfectly.

While we only hear of Christ and his excellency by the hearing of the ear, we are apt to say, the one half of what is told us is not true; but when we see him with the seeing of the eyes, we then say, and truly, that one half of that which is true was not told us.

'Tis one thing to know Christ by a relation made of him unto us, another thing to know Christ by a revelation of him within us, *Gal. 1. 15, 16.*

He that knows not God, knows nothing.

*See Practice.*

**L.**

*Lawful things.*

He that will at no time forbear to do something which he may lawfully do, will ('tis ten to one) at some time or other, do something which he may not lawfully do.

**Law**

### *Law of Nature.*

The law of Nature is contained in the Gospel, but the Gospel is not contained in the law of Nature.

### *Learn. Learning.*

It's fitter for youth to learn then to teach; and for age to teach then to learn; yet there are some young men old enough to teach, and no old man too old to learn.

A Prophet may teach us, but only God can teach us to profit.

### *Liberality.*

It is for none but him who is all, and the fulness which filleth all in all, to give to all abundantly.

### *Liberty.*

In an unregenerate estate, a man is free from God, and a servant to sin; but in a regenerate estate, a man is free from sin, and is a servant to God; his

first fredome was perfect slavery, his second service is perfect freedome.

Time was when Professors had hearts to serve God, but wanted time and liberty; but now Professors (and many of the former) have time and liberty, but want hearts.

### *Life.*

A Christian will willingly acknowledge that he owes his life to the death of Christ.

Well may a Saint say that he cannot be without God, for he cannot be well without God; *vivere est valere*, to live is to be well; and beside well being (which is to live, move, and have our being with and unto God) the rest of our life (though we live, move, and have our being in him) is death or little better.

When the Apostle says, I live, he doth not mean that he lived alone without Christ; and when he saith, not I, but Christ, he doth not mean that Christ lived alone without him; but his meaning is, that by Christ he is what he is; according to that saying, 1 Cor. 15. 10.

By

By the grace of God I am what I am :  
and that I laboured more abundantly then  
they all, yet not I, but the grace of God :  
as if he had said, I owe not only this,  
but my self beside to Christ ; I owe my  
life to Christ, who is the life of my new  
life.

They that live to the Diuel here, shall  
live with the Diuel hereafter ; and they  
that live to God here, shall live with  
God hereafter.

He lives long who lives well, for time  
mispent is not lived, but lost.

He that is born to day, is not sure to  
live a day.

Every one that liveth or hath life,  
hath not the Son ; but every one that  
hath the Son, liweth and hath life.

When there is no doctrine in the life,  
there is but little life in the doctrine.

### *Light.*

Many men rejoyce in the light where-  
in they should walk, but do not walk in  
the light wherein they rejoyce.

A child of light may for a time walk  
in darknes ; and for a time a child of  
darknesse may walk in light.

God

God is light, and in him is no darknesse at all; and we are darknesse, and in us is no light at all, for our light is darknesse.

————— *Light is dim* (him.  
*And a black nothing when compared to*

He that walks only by the light of nature, walks in darknesse.

————— *The lamp of Nature lends*  
*But a false light, and lights to her own ends.*

### *Little.*

Some have the art to make much of their little; but few have the heart to make but little of their much.

### *Likeness.*

Some men instead of being like God in this world, are like the god of this world.

We should be willing to be like them (on earth) in duty, whom we would be like (in heaven) in glory. If *Abram's* bosome be desirable, why should not  
*Abram's*

*Abram's faith and obedience? seeing  
unlesse we be faithful (though not so full  
of faith) as Abram, we are not like to  
be glorified as Abraham.*

*'Tis hard to be conformable to the  
world in all the outward man, and to  
be conformable to God in the inward  
man; 'tis hard to be like a sinner  
without, and not a sinner within.*

*Lord.*

*The body of the Lord was dead and  
buried, but not the Lord of the body.*

*Losse. Lose.*

*That man is lesse troubled who hath  
nothing to lose, then he who hath lost  
what he had, though both have nothing.*

*What gain will it be for men to save  
themselves here, and lose themselves for  
ever? to live and reign like gods on  
earth, and not to reign with God in  
Heaven?*

*All that a man gets is not gain; some  
men get no profit by their getting; they  
will have but a bad bargain, that get the  
world, and lose their souls.*

*One*



One may get riches, and be poore;  
 One may have nothing, yet have store.

### Love.

As God-love is the fulfilling of Gods Law, or the Law as to God; and man-love the fulfilling of mans Law, or the Law as to man; so self-love, or sin-love, is the fulfilling of the law of sin; for the whole law is fulfilled in this one word, Love.

Inordinate affection, brings extraordinary affliction.

A Saint begs of God, that all Gods dealings may have love to him written upon them; and as heartily begs of God, that all his dealings may have love and holiness to the Lord written upon them.

The love of God doth not know what 'tis to be idle; and idlers do not know what 'tis to love God.

Though we are lesse then the least of all Gods mercies, yet he thinks not the best to be too good for us; he neither spared to send his Son, nor spared his Son when he sent him, but gave him up to death, yea, it pleased the Lord to bruise him: *This is love!* oh, what a mani-

manifestation, what a commendation of love is this! and how shall he not with him as freely give us all things?

If love finds fault, 'tis that there may be no fault to be found; God on this ground finds fault with his people, that his people may be without faults.

He that is sure of Gods love to him, is sure of Gods power for him; what good cannot God do when he will? and what good will he not do for them to whom he bears good will? they that know his Name, may well trust him.

Were we as loving as God is lovely, how (oh how) infinitely should we love him!

Love in descent is stronger then love in ascent; hence they say Parents are more loving to their children, then children to their parents; I am sure 'tis true between God and us, his descending and condescending love to us is stronger then our ascending love to him.

*Causinus* tells us of one *Raimundus Lullus*, who was so ravish'd with love, that being askt any thing, he would answer nothing but love: Where dwellest thou? *With Love.* To whom belongest thou? *To Love.* Whence comest thou? *From Love.*

*Love.* Whither goest thou? *To Love, Sir.*  
 Oh that we were thus taken with the  
 love of our lovely and loving God!

'Tis likewise said of *Mary*, that by  
 strength of love she was dead to all the  
 objects of the world; she had her  
 thoughts so employed on her Jesus, that  
 she was almost insensible; she had eyes,  
 and saw not; sense, and felt not; she  
 was not where she was, for she was  
 wholly where her Master was, though  
 she knew not where he was: she knew  
 no art but that of love; all in her turned  
 to the love of him whom she loved  
 above all. *Oh thus to love, dear Jesus,*  
*is worth the name of love: how cold and*  
*frozen is ours!*

It's unnatural to hate them that love  
 us; 'tis natural to love them that love  
 us; but 'tis supernatural to love them  
 that hate us.

### *Love of Brethren.*

Most men can easily remember if they  
 have any thing against their brother,  
 that he may right them; but few men  
 care to remember if their brother have  
 any thing against them, that they may  
 right

right him; which is the great command, on a great peril, *Matth. 5. 23.*

The command of loving one another is not called *new* as to the thing to be done, for that was from the beginning; but as to the *manner of doing it*, or the rule according to which it's to be done, formerly 'twas love thy neighbour as thy self; (there self-love was the rule;) but here 'tis love one another as *I have loved you*; (here Christs love is the rule:) We should love one another better then we did, because Christ loves us better then we our selves.

Surely he that loves himself will not hate his brother; for while he is out of charity with his brother, God is out of charity with him: and he loseth more for want of Gods love, then his brother loseth for want of his love.

Saints have so learned Christ, and of Christ, as not only to restrain their hands from hurting, but their hearts from hating their very enemies.

### Love.

The soul is not so much where it is, as where it loves.

It's

It's better to love God, and not see him, then to see him and not love him.

The best arguments that we can use with Christ, are to tell him, 1. That we whom he loveth are sick: 2. That we are sick of love for him.

That love of God which knows an end, never knew a beginning.

Seeing God loved us when we were not like him, we should strive to be like him because he hath loved us.

He doth not faithfully love, who loves not faithfulnesse.

'Tis not mans loveliness, but Gods lovingnesse that engageth God to love and save him.

All the things in the world are not good enough to be a love-token from God to a Saint.

To be sick of love for God is soul-saving health; but to be sick of love for creature, doth oft destroy the health both of body and soul.

The Saints have more comfort from Gods love to them, then they have from their love to God.

God loves his people even in their sinful estate, though not with a love of well liking of them, yet with a love of well willing to them. He

He that loves the world much, can love God but little.

True love is not onely pleased with the beloved, but seeks also how to please the beloved.

The lowest condition in the world with the love of God, is better then the highest condition in the world without the love of God.

Faith gets most, Humility keeps most, Love doth most.

Nothing engageth a Saint to love God so much as this, that God loves him so much.

Love excuseth what is ill done in another, but malice accuseth what is well done in another.

The love of God is better then wine, and his loving kindnesse better then life; and wine, yea life is better for that love, and the loving kindnesse of God.

*Lovely.*

That alone is worth looking after which will make one lovely in the eyes of God.

K

Lust

## Lust.

Mens lusts are their gods on Earth,  
but they will be their divels in Hell.

'Tis strange to see how the kingdom  
of sin is divided, and yet stands; *there  
are divers lusts*; lusts that differ and  
disagree, as covetousnesse and prodi-  
gality: Poor sinners, what an hard task  
have they that serve divers lusts? *that  
like Tapsters and Drawers, must answer  
all*; If Pride call, Here Sir; If Lust call,  
Anon Sir; If Covetousnesse call, I come  
Sir: How can, and yet how doth the  
same sinner serve these several Masters?  
*Sad case when men are ruled by unruly  
Lusts.*

## M.

## Magistrate.

'Tis not very safe to trust them with  
too great a power in their hands, who  
have not the power of the word (which  
is the sword of the Spirit) in their  
hearts.

If a Christian be called to be a Ma-  
gistrate, 'tis not enough for him to be a  
Christian



Christian man, but he must be a Christian Magistrate; he should rather cease to be a Magistrate, then cease to be a Christian; 'tis not enough to say he is a Christian, and a Magistrate; but that he be a Christian Magistrate; when God hath conjoyned them, man must not disjoyn them.

When Magistrates hearts are not towards the people, the peoples hearts will not be towards the Magistrates.

Many men seek other mens goods, more then other mens good; and the wealth of the Commons, more then the Commonwealth; but such should consider, that other mens goods will never be good to other men. Men should order their reasons of State by Religion, and not Religion by reasons of State. 'Tis a sad thing when Statesmen grow richer, but the Statesmen, and mens estates grow poorer thereby; such men should rather follow the noble example of the *Ælian* Family, who chose rather to live poor in a rich Commonwealth, then live rich in a poor Commonwealth.

(man,  
 Ill fares that State which harbors such a  
 As can what ere he will, and will what ere  
 (he can.

Civil Honours are very necessary in a state; for thereby the state it self becoms more honourable.

Tis but reason that they who bring gain to the state, should gain by the state; provided that what they gain by it, prove not a losse to it.

*Man, Men.*

Man is not true (as God) and therefore not to be trusted; God is not false (as man) and therefore not to be distrusted.

There are many persons of good quality, who yet (the more is the pittty) are persons of bad, very bad qualities.

He that made man without himself, will not save man without himself.

Men are not only heathenish, but helish also by nature.

Man is a (little) world, which when God had made, he saw it was very good; and when it became very bad, because we would not repent, he did, and more then

then once, for he repented that he made it, and then that he destroyed it; becomming for our sakes (who were, though in sinning unnaturally, constant) having begged pardon for, the word (as I may say) unnaturally changeable in affection; and oh love! rather than the world should go to Hell, God so loved the world, that he gave his only Son to death, that whosoever believeth in him should not die, but live for ever.

He is no man, who needs no mending.

'Tis not mans, but Gods goodnesse that makes a difference between man and man.

No man can either like all, or be liked of all.

Natural men are earthly in the use of heavenly things; but spiritual men are heavenly in the use of earthly things.

Natural men think God beholding to them for their service; but spiritual men look on themselves as beholding to God that they may, but especially that they can serve him.

Wicked men are dead whilst they live; but godly men live when they are dead.

The best of men, are but men at best altogether vanity.

Wicked men have but a right to use the creatures; but godly men have a right use of the creatures.

Wicked men have what they enjoy but from the providence; but good men have what they enjoy from the promise of God.

*-----How frail a thing is man!  
One sunny day that exhalation rears  
Into a cloud, at night it falls in tears.*

Every man of himself is not only unprofitable, but also unable to profit.

Every man in Christ, is not a man in Christ.

Among them that are called the *Laisy*, you may find children of light; and among them that are called the *Clergy*, you may find many children of darkness.

In all orders of men, the greatest part are out of order.

### *Marriage.*

They who marry where they like not, and love not, are like to love where they marry not.

*Means.*

*Means.*

Indirect means may sometimes prosper, but it's never blest.

Means without God can do nothing; but God without means can do any thing.

Endeavours without God cannot, God without indeavours will not save any man.

Our trusting in God, should not exclude our indeavours; nor our indeavours exclude our trusting in God.

The great means which God affords his people here, is but little to that which he means to give them hereafter.

To trust in means, is to neglect God; to neglect means, is to tempt God.

*Meditation.*

I would not (saith one) be always busie and doing, nor ever shut up in nothing but thoughts; yet that which some would call idlenesse, I would call the sweetest part of my life, and that is my thinking time. *Thoughts are good company, if they be good thoughts;* and so a man may be never lesse alone, then

when most alone, that is, *all alone*,  
when all is but one.

A man may meditate of good, and yet his meditation may be evil; and a man may meditate of evil, and yet his meditation may be good. *'Tis good to meditate of good to do it, and of evil not to do it.*

### *Memory.*

The head may remember what the heart forgets, but the head will never forget what the heart remembers. *The sense of mercy is the best memory, Deut. 4.9.* least they depart from thine heart.

### *Mercy.*

If God give us the use of mercy to pleasure us, 'tis but reason that we should use the mercy to please him.

They are two choice mercies. 1. To have a broken heart for sin. 2. To have the heart broken off from sin.

The price of mercy is to prize it.

The improvements of mercies, best shews what end we had in praying for them: He that seeks them for himself, pleaseth

pleaseth himself with them; but he that seeks them for God, pleaseth God with them.

'Tis a mercy to have that taken from us, which takes us from God

*Mercy, Mercies,*

Changes of conditions, are but exchanges of mercy to a gracious soul.

God delights not so much in the exercise of his *power*, as of his *mercy*, and *justice*, which partakes of both the other: for *mercy* is his Paradise and Garden, in which he descends to walk and converse with man: *Power* his Army, and Arsenal by which he protects and overthrows: *Justice* his exchequer, where he preserves his own dignity, and exacts our forfeitures.

Almost all, or most of all Gods justice, is but mercy, and all our mercy is but justice: for we are all mutual debtors to one another, but he to none.

The more gratuital or free mercies are, the more grateful and acceptable v<sup>r</sup> they should be to us, and we should be the more grateful and thankful for them to God.

He



He can never truly relish the sweetness of Gods mercy, who never tasted the bitterneſſe of his own miſery.

The depths of mans miſery are not ſo deep as the depth of Gods mercy.

God doth not only pleaſure the creature, but pleaſeth himſelf when he ſheweth mercy.

'Tis great mercy to be one of Chriſts, though but one of his little ones.

God doth not ſhew mercy to his creatures becauſe *they* pleaſe him, but becauſe *mercy* pleaſeth him: the pleaſuring of them, is the pleaſing himſelf.

'Tis not ſo much a mercy to have wherewithal to do good, as to do good with what we have.

God ſhould be the dearer to his people for their mercies, and dearer then their mercies.

'Tis more a mercy to praife God for the mercies we have, then to have mercies to praife God for.

Many men take much mercy from God, who are but little taken with the mercies of God, and leſſe with the God of mercies.

Such men have no mercy on their own ſouls, who will not receive Gods mercy in their ſouls.

'Tis

### *Milk and Honey.*

'Tis choice mercy to have the choice of mercies, as Solomon had.

Riches of mercy are not reveal'd to encourage men to the commission of sin, but that they may be encouraged to hope for the remission of sin.

Who ever brings mercy, both the mercy and the bringer are of Gods sending.

The good which we receive is not for our own sake, and that good we do, is not by our own power, it is the mercy of God that moves him to do any thing for us, and that enables us to do any thing for him.

We are so far from meriting by our works of mercy, that our works of mercy stand in need of mercy.

### *Messiah.*

Jesus Christ is not the Son of God, because he is the Messiah, but is the Messiah, because he is the Son of God.

### *Ministers. Ministry.*

Among them that have called themselves Shepherds, there have been found some

some idle, and some Idol Shepherds.

Christ certainly speaks to men in that Ministry, which speaks men into Christ.

They that reveal Christ, should conceal themselves.

### *Miracles:*

God doth not always bind miracles to faith, nor faith to miracles; he will sometimes be believed without them, and sometimes spends them upon unbelievers.

### *Misery.*

'Tis a great mercy to have any good thing in this world, what a mercy is it then to have many good things in this world? but what a misery is it to have all our good things in this world.

### *Mistake.*

'Tis better to think evil of ones estate when 'tis good, than to think it good when 'tis evil. The first losse is but temporal, the second eternal.

As

As we must not attribute to God the ill that proceeds from man, so we must not attribute to man the good that proceeds from God.

'Tis one thing to professe, and to believe our selves to be in Christ; 'tis another thing to be in the Christ, in whom we professe, and believe our selves to be: for many may believe themselves to be in Christ, who are not; and many may be in Christ, who do not believe themselves to be in Christ.

*Moderation.*

A moderate mind will be content with a moderate estate; and nothing more conduceth to moderation, then to know that the time is short, and the Lord is at hand; *He that thinks seriously of these two, can neither be carelesse, nor covetous*: Let us then be carelessly careful, and carefully carelesse; let us be careful of to day, and careless of to morrow; for sufficient to the day, is the evil thereof.

*Money.*

'Tis the love, not the lack of Money  
that makes men Churls.

Usually covetous men need money  
least, that most affect it; and prodigals,  
who need it most, do least regard it.

N.

*Nature. Natural.*

By nature we are the vessels of sin, and  
the vassals of Satan.

That God might have communion  
with us, Christ was made partaker of  
the humane nature; and that we might  
have communion with God, we are  
made partakers of the divine nature.

Natural men will not do all they can;  
spiritual men cannot do all they will.

*Negligence.*

Many men, yea, (alas) too many  
good men do the Lords work negli-  
gently; but many others (bad men)  
do altogether neglect to do the Lords  
work.

O. Obe-

O.  
Obedience.

Obedience to God is no procurer of mercy, but 'tis a mercy: for God makes the soul do what he commands, but the soul doth not make God do what he promiseth.

'Tis obedience to disobey parents, when we cannot obey them without disobeying God.

*Observation.*

A Saint should dayly, and duly observe Gods dealings with him, and his dealings with God.

*Occasion.*

Christians should be very shie of the occasions of evil, and take heed of the wine when 'tis red in the glasse; and have an eye to their eye when they look upon a maid. *Dinah*, out of a gadding curiosity, must needs visit the daughters of the Land, and whilst she goes to see the daughters, the son saw her, *visamq; cupit*, and having seen her, he took her; having

having taken her, he lay with her; having lain with her, he defiled her: the report whereof coming to *Jacob's* sons, they were grieved, they were wroth; being wroth, they meditate revenge; meditating revenge, they spake deceitfully; speaking deceitfully, they deceived; having deceived, they slew; having slain, they spoiled: See how great a fire, a little matter kindleth; what great evils there issue forth from small beginnings.

They that would avoid the evil of occasions, must avoid the occasions of evil; as *Solomon* inculcates by four expressions, in one verse, *Prov. 4. 15.*

*That you may not enter into the path of the wicked, and not go in the way of evil men, 1. Avoid it; 2. Passe not by it; 3. Turn from it; 4. Passe away. They that play with wantonnesse, are like to play the wantons.*

Lawful things are often the occasion of unlawful things; we should use them then (for of them it may be said, as the *Apostle of the law*, that law is good, if a man use it) lawfully. The sins of the old world are described, *Luke 7. 27.* not by unlawful things, or things evil



evil in themselves, but becoming such by the abuse. *They did eat and drink, &c.* which things are necessary to preserve life, and yet by these they lost their lives: *they in these things sin'd away their lives from the earth, and their souls into Hell.*

### *Offence.*

A Christian needs to walk circumspectly, lest he give them that are *without* an occasion to offend, or them that are *within* an occasion of offence.

### *Opinion.*

Most men have a good opinion of their own opinion, though the opinion be not good.

To maintain an opinion because 'tis thine, and not because 'tis true, is to maintain thy self, not the truth, and so to prefer thy self above the truth.

### *Opportunity.*

A man should not omit good when he hath, nor commit evil though he have an opportunity to do it.

L

'Tis

'Tis better to want opportunities for our hearts to improve, than to want an heart to improve our opportunities.

*Order.*

That which is confusion to us, is no confusion to God, for he hath the ordering of, and an order in all confusion.

As nothing will more disquiet us (as to publike affairs) than the consideration of mans disorderly acting, so nothing will more quiet us, than the consideration of Gods ordering mans actings; for God never so leaves the reigns on mens necks, but that he keeps them in his own hand.

*Ordinances.*

He that would see God in ordinances, when he comes to them, should seek God before he comes to the ordinances.

Many use the Ordinances of God, who make no use of them: 'tis indeed good to use them, but the gain and sweetnesse is in making good use of them.

'Tis

'Tis to be feared that they who turn their backs upon the ordinances of God, will at last turn their backs upon the God of ordinances.

*Ordination.*

If God were at mans dispose, what a God would he be ! and if a man were not at Gods dispose, what a man (poor miserable man) would he be !

*P.**Pardon.*

If we be just and faithful in confessing the sins we would have forgiven, God will be just and faithful in forgiving the sins we confess.

*Parentage.*

Though gold cometh from the earth, none despise it, and though dross come from the gold, yet none regard it ; so the virtuous coming from mean parentage, are honorable, and the vicious coming from noble parentage, are contemptible.

*L 2*

'Tis

'Tis better to be famous from a contemptible family, than to be contemptible from a famous family.

*Parts.*

'Tis not the best part of a Christians excellency, that he is of excellent parts.

*Passion.*

'Tis not against reason to be passionate, if we be not passionate against reason.

When others are passionate towards Saints, Saints should be compassionate towards them.

Passion makes them fools, which (otherwise) are not so; and shews them to be fools which are so.

*Patience.*

'Tis one thing to be a Patient, 'tis another thing to be patient in affliction.

Many suffer long, who are not long-suffering.

*Recc.*

*Peace.*

Worldly troubles cannot overcome an heavenly peace.

The inward peace which Saints feel, is not in freedom from trouble, but in freeness with God in the midst of trouble.

They who have no grace in their life, will have no peace in their death.

'Tis better to be at wars with men, and at peace with God, then at peace with men, and at wars with God.

Many men have the things of their peace to consider of, but (alas) but few consider of the things of their peace; they hide their eyes so long from the things of their peace, that at last the things of their peace are hidden from their eyes.

*Persecution.*

Persecutors are called Divels, *Rev.* 2.10. and as they do the Divels work, they shall have the Divels wages; they cast Gods Saints into prison, and the Saints God will cast them into prison; into an everlasting prison, and dungeon of

utter darknesse, unlesse they repent. Christ will say to them at last, as *Gideon* said to *Zebab*, and *Zalmunna*, *Judg. 8. 18. 19.* What manner of men were they whom ye slew at *Tabor*? and they answered, As thou art, so were they, each one resembled the child of a King: then will Christ reply as *Gideon*, they were my brethren, the sons of my father; as the Lord liveth, had you feared me, and saved them alive, I would not slay you, I would not damn you, but now away to prison, away to Hell.

Woe (this woe) to him that offendeth one of Christs little ones; it were better for him that a millstone were hung about his neck, and he cast into the sea; I far better than to be cast into the bottomlesse pit of Hell.

They who make a prey of them that are Christs, shall themselves become a prey to Christ.

Christ was first persecuted by *Paul* in his members, and was afterwards persecuted in *Paul* one of his members.

### *Perseverance.*

True Christians may fall, but they cannot

cannot fall away; though they are not preserved from failing, no nor altogether from falling, yet they are preserved from falling altogether. They may part with Christ for a time, but shall not depart from Christ for ever.

There may be an omission, but there cannot be an amission of grace.

*Habitus  
non amit-  
titur, licet  
actus in-  
termitti-  
tur.*

### *Physitian.*

Physitians of greatest value, are of no value in some cases, but one may say of them, Miserable comforters are ye all.

### *Please. Pleasure.*

The best way to please all, or displease any with least danger, is to please him who is all in all.

A man may do the things which please God, and yet not please God in doing the things.

Pleasure is grief when God is displeased, but grief is pleasure when God is pleased.



## Policy.

The most (and the most commonly used) policy is little better then circumstantial dissimulation : be sure therefore not to act the serpent without the Dove.

'Tis better to act the Dove without the Serpent, than the Serpent without the Dove ; *'tis better to be pious without policy, then to be politick without piety.*

## Portion.

'Tis a mercy to have a portion in the world, but to have the world for a portion is a misery.

The Lords portion is his people, and the Lord is his peoples portion.

## Prayer.

Some men forget to pray, others forget what they have prayed, and others forget that they have prayed ; so little of their hearts is in duty, and so little impression of duty is in their hearts, that all comes to nothing.

A Saint

A Saint doth pray not only that the word of God may sanctifie the creatures to his use, but also that in and for the use of the creature, he may sanctifie the God of the word.

In prayer the heart should first speak the words, and then the words should speak the heart.

How can we expect that God should hear us when we call on him, if we will not hear him when he calls on us?

A part of the Christians evening-prayer is, that he may not sleep in his sin, nor sin in his sleep.

A part of the Saints morning prayer is, that seeing it hath pleased God to renew his life, his life may be renewed to the well pleasing of God.

A Saint doth pray not only that God would shed abroad his love upon the creatures, that they may be serviceable to him; but he prays also that God would shed abroad his love in his heart, that he may be serviceable to God.

If a man have not an appetite to pray, let him pray for an appetite, for neglect, or omission of a duty, never fits, but always unfits for duty.

'Tis

'Tis a lovely sight to see a den of thieves turn'd into a house of prayer; but 'tis a loathsome sight to see an house of prayer turn'd into a den of thieves.

'Tis great reason that we should continue to pray, because our wants continue; and 'tis a great reason that we should continue to praise, because our mercies continue. *Who is there so full, that wants nothing? and let none give over praising that hath anything.* Is not the mercy we want worth the asking? and is not the mercy we have worth the acknowledging? *'tis sin and misery to give over duty.*

'Tis not enough to a Saint that he hath prayed for grace, unlesse he have the grace prayed for.

Though the prayer we make to God cannot, yet the God we make our prayers to, can change our hearts.

Its worse to be heart-tied, than to be tongue-tied in prayer; 'tis better to be straitned in expression than affection; if there be much of heart, it matters not how little of art there be in prayer; *for what some men most admire, God least regards, viz. volubility of tongue, variety of expression, and ready utterance.*

A Saint

A Saint prays that God would not suffer him to take any work in hand but what he will prosper, and then prays God to prosper the work he takes in hand.

A Saint prays that he may not be willing to do any thing that God wills not; and that he may not be unwilling to do any thing, but willing to do every thing that God wills.

We obtain nothing by the merit, but many things by the means of prayer.

We are to labour for what the Son of man gives, and God will be sought for that which he will do for the house of *Israel*.

Gods promises and our prayers are middle things between Gods purposes and our attainments.

Many men say the Lords prayer, which do not pray it, they (as *Anstin* before conversion, when he prayed for chastity) are affraid least God should hear them; they do not care that God should say Amen, or so be it, though they themselves will say so; they say *our Father*, but if he be their Father, where is his honour? they say *which art in Heaven*, but did they believe it, how durst

durst they sin as they do on earth? they say *hallowed be thy Name*, yet take God's name in vain; they say *thy Kingdom come*, yet oppose the coming of his Kingdom; they say, *thy will be done on earth as it is in heaven*, yet will not stand to their words; for this is the will of God their sanctification, but they want none of that; they say *give us this day our daily bread*, yet mind not the feeding of their souls with the bread (Christ Jesus) which came down from Heaven: They say *forgive us as we forgive others*, but alas, if God should take them at their word, how undone were they? whose hearts burn with malice and revenge, even while they pray, or say this: they say, *lead us not into temptation*, yet run into it, and tempt the Devil himself to tempt them: They say *deliver us from evil*, and yet deliver themselves to evil, and give up themselves to fulfil the wills of the flesh, yea, it hath been observed, that they sin most against this prayer, who stickle most for the saying of this prayer.

God gives all men leave to pray, but he gives his people leave to be bold in prayer; and that not only for themselves,

selves, to say as *Jacob*, I will not let thee go; but for others, as *Moses* for *Israel*; and as *Luther* said, thy will be done. Remarkable is the boldness which *Abraham* used with God, in the case of *Sodom*, *Gen.* 18. 23. when he seems at first dash to charge God with a kind of injustice, and yet but upon a peradventure: six times he comes to God, and always, but with a peradventure; he fell a great fall, from 50. to 10. and that but with a peradventure, and yet God gives him the hearing, yea, seems willing to have taken less, if *Abraham* had but had the boldness to bring his 50. to 5.

*Is God no more Almighty? what is prayer?*  
*Bold creature, prayer becomes Gods conqueror.* (field,

*Rare stratagem of war! prayer wins the*  
*Yet God's not overcome, but God doth yield.*

Prayer is the soul in Paraphrase:  
 Which is the soul of the soul enlarged  
 and explained; 'tis the soul speaking  
 its mind, and minding what it speaks to  
 God; and a gracious heart never  
 thinks it well done, but when every con-  
 fession hath its weight of sorrow, and  
 every



every petition its fill of grace.

An heart without words, is better then words without an heart in the duty of prayer.

The prayerless man, is a godless man.

Delays are not denials, and denials are not always refusals of prayer. Sometimes Gods *no* is no negative; God may delay long, and deny often, yet grant at last.

Prayers not felt by us, are seldome heard by God.

The returns of prayer, call for the returns of praise.

Never prayer rightly made, was made and not heard, or heard and not granted.

In prayer a Christian must not tell what he *shall* give, but ask God what he *will* give.

Though God hath promised to give them that ask, yet many ask and misse, because they ask amisse.

The Saints fare the better, and are far better for one anothers prayers.

Some men when they have prayed against sin, go and sin against prayer.

We have (alas) but too often, our hearts to seek when we come to seek God,



God, whom we should seek and serve with all our hearts.

God doth not at any time put off his people, because he is not in a capacity to give; but doth many times put them off, because they are not in a capacity to receive mercy.

A Christian should watch unto prayer, because of his adversary the Devil, who watcheth him when and wheresoever he prays.

'Tis not our speaking to God, but Gods speaking to us, which glads our hearts.

Many men have themselves to seek, when they draw nigh to seek God; so that they are not with him, when they are before him,

Christ doth not dehort us from speaking much, but from much speaking in prayer.

A Christian sometimes prays to have what he wants; and other times, yea, often at the same time, he prays to want what he hath.

Though the man of sin prays to others, yet the man of God will pray to none but to the God of man.

We then seek mercies right, when  
we

we seek them more to please God with them, than to pleasure our selves with them.

*Practice.*

'Tis more to say I will not go, and yet to go, than to say, I go Sir, and yet not to go; but say, and do, is best of all.

Knowledge helps much to practice, and practice helps much to knowledge; for if any man do my will, he shall know the doctrine whether it be of God.

— To practice the Sermon we hear, is the best way of repeating it.

Men should rather do things worthy to be written, then write things worthy to be done, though both are worth the doing.

Men cannot practise unless they know, but as good they knew not, unless they practise.

The word of life is best held forth in the works of our life.

*Praise.*

*Praise.*

'Tis better that a mans own works, than that another mans works should praise him.

He that riseth early, to praise his friend with a loud voice, it shall be a curse to him: When the Pharisees came to tempt Christ, they praised him: if they that praise thee to thy face, come not to tempt thee, yet a temptation comes with the praise: be thou therefore so civil to thy self, as to beg thy friend that he would not be so civil to thee: it's better that thou by speaking shouldst silence him, then that thou shouldst be silent while he is speaking: for though thou bear no ill, yet he doth not bear well, that hears his own praises.

He doth thee more hurt that praiseth thee, though there be cause, then he that dispraiseth thee, when there is no cause; the one is thine enemy, though he be thy friend; the other is thy friend, though he be thine enemy.

A man should not praise his works, but his works should praise him.

## Preaching. Preachers.

God many times awakens them at a Sermon, who came to sleep at a Sermon; so that (I speak it seriously) God takes them napping.

'Tis an easie matter to teach others what to do, but 'tis an hard matter to learn our own teaching, and do what we teach; many know how to counsel others how to walk, who know not how to walk by their own counsel: to such it may be said more truly then to *Job*, cap. 4. 3, 4, 5. Behold, thou hast instructed many, and thou hast strengthened the weak hands; thy words have upheld him that was falling: but now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled. *Bernard* preaching one day very Scholastically, the learned thank'd him, but not the godly; but when another day he preached plainly, the good people came blessing God for him, and gave him many thanks, which some Schollars wondring at; Ah, said he, *Heri Bernardum, Hodie Christum*; yesterday I preached *Bernard*, - to day I preached Christ;

Christ; 'tis not learning, but teaching, not the wisdom of words, but the evidence and demonstration of the spirit, that is welcome to Saints.

That preaching is most Apostolick, which is most like the Apostles preaching, when men come not with the wisdom of words, but with the words of wisdom; when men come not with excellency of speech, or enticing words, to evidence and demonstrate their learning, but in the evidence and demonstration of the Spirit to evince Gods teaching; for then the faith of men will stand not in the wisdom of men, but in the power of God.

Mans preaching is but voice without power; but Gods power without voice: Man's word without work, Gods work without word: Man doth but speak, but God speaks and doth; every one of Gods words ends in works; *he said, Let there be light, and 'twas so.*

They are unsound men, who cannot endure sound preaching.

Ministers should not preach sounding words, so much as sound words, lest sound preaching should be turn'd into a sound of preaching.

The Apostles did preach to, and not Lord it over the Lords inheritance; but since their days, and in ours, many Lord it over, and few preach to the Lords inheritance.

They can but badly make God known, who know not God; or they teach Christ, who have not learned.

*Pride.*

A proud man loves no man, and no man loves a proud man.

He that *overvalues himself*, is usually *undervalued by others*.

Choler is the pride of the body, and pride is the Choler of the soul.

High fortunes are the way to high minds, and high minds are the high-way to great misfortunes: for pride goes before, *but not far before a fall*.

They who scorn others, are usually scorned by others.

God resisteth the proud, but giveth grace to, *i.e. assisteth* the humble.

\* *Babel* God usually puts down that which man exalts, because what man exalts\* doth usually tend to the pulling down of God.

All



All the world cannot pull down an humble man, because God will exalt him: and all the world cannot exalt a proud man, because God will pull him down.

God will stain the pride of all glory, for indeed all pride would stain Gods glory.

Some men, when God lifts them up, are lifted up; and whereas advancement should make them lowly, it usually makes them (or rather they make themselves) lofty. But men in high places should not be high-minded, lest he that advanced them up to Heaven, throw them down to Hell.

*Priviledges.*

Priviledges annexed to any duties, or graces, are made good by God when the graces are acted.

*Procrastination.*

God loves them that love him, and they that seek him early shall find him, *Prov. 8. 17.* and yet there are some who shall seek him early, but that early will



be too late to find him, *Prov. 1. 28.*

*Profession.*

There are many that make good professions, but few that make their professions good, or make good their professions.

Many men do in words confess God, who in works deny God; such men shall not be judged by their words, but by their works: Satans condemnation will not be the lesse that he quoted Scripture, and called Jesus Christ the Son of God; that he believes and trembles, and is transformed into an Angel of light: nor will it fare the better, but be far the worse with such men, as have had the form of godlinesse, and denied the power thereof, seeing they have held the truth in unrighteousnesse: 'twill profit nothing to have been a professor of piety, seeing they were workers of iniquity: nay, their condemnation will be the greater, for saying, I go Sir, but went not. Oh remember, if godlinesse be good, why wilt not practise it? if it be evil, why wilt professe it? if thou wilt name the  
name

8.

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name of the Lord, depart from iniquity; for what else hast thou (thou bold brazen faced sinner) what hast thou to do to take Gods name into thy mouth, and hatest to be reformed? think on this ye that forget God, least he tear you in pieces, and there be none to deliver.

The sins of a professing people or nation are sooner ripe than the sins of the wild world; as fruit that grows more in the Sun, they are concocted, and come to maturity sooner; and therefore ('tis observable that) God bears longer with the world, yea (and in a sense) deals more gently in their punishment.

The sin of the *Amorites* was long (many years) ere it was full ripe; but *Israels* was ripe in 40. years; and seeing they were known of any people of the earth; therefore God will visit upon them all their iniquities, and that to their cost, they shall more intensely feel his wrath. *How dear was this Israel unto God*, by how many sweet, loving, and precious appellations were they called, his people, his spouse, his treasure, his jewels, his darlings? and yet *God casts them to the dogs.* Ah, how

should *England* hear and fear, and do no more so wickedly, lest God make a quick dispatch, and do as by *Asia*, remove the candles and the candlesticks out of their place.

How bad soever they are, who profess the truth, yet the truth which they profess is never the worse; if they offend and wrong their souls, do not thou be offended and wrong thine own soul.

'Tis not the only profession of a Christian, to make only a profession.

'Tis good to profess, but practice is better, yea, of the two, practice without profession, is better than profession without practice.

Some are professors of prophaneesse, others are prophane professors.

Coll. 1. 27. 'Tis not the profession, but the possession of Christ, that is our hope of glory.

### *Promise. Promises.*

God makes good all the good promises that he makes.

Wicked men may apply themselves to the promises, but Godly men may apply

apply the promises to themselves.

God doth not only give his people promises to believe, but doth also give them to believe the promises.

God hath promised to keep his people, and he will keep his promise.

There are promises of grace, and promises to grace; the promises of grace are made good by working the grace of the promise in the soul; but the promises to grace are not made good, till the grace (to which the promise is made) be acted by the soul.

God in the Covenant hath promised to take away the flesh of the heart, and to give an heart of flesh.

The promise is as satisfying to faith, as the performance is to sense.

He that promiseth what he cannot do, is a foolish man; he that promiseth what he means not to do, is a false man: the first deceives others most, the latter deceives himself most; and he that promiseth what he may not do, is, while courteous to others, cruel to himself; while a friend to another, an enemy to his own soul.

*Propbeses.*

*Prophecies.*

God speaks of things that are to done, and yet to come, as if they were already come and done. *Many prophecies of things to be, run in the present Tense, as if they were in being.* Babylon is fallen : it shall as certainly fall, as if it were fallen. By hope we are saved ; we are as safe as if we were saved, and are kept safe that we may be saved. He that believes not is condemned already ; for he shall as surely be condemned, as if he were already in Hell. Them whom he predestinated, he called, justified, and glorified ; they shall be as surely called, justified, and glorified, as if it were done.

The prophecies of Christs Kingdom will not be compleatly fulfilled, till Christs Kingdom be fully compleated.

*Prosperity.*

While others fret at the prosperity of the wicked, and are envious at the foolish, because they abound in goods ; *My prayer for them shall be this, much good*

good may they do with it, and much good may it do them; the first is the duty, the next is the blessing; if the duty be not done, the blessing will not come; *If they do not do good, 'twill do them no good.* For not what one hath, but what one doth with what one hath, maketh happy, or miserable.

*Providence.*

Providences that crosse our designs, are no crosse providences to Gods designs.

Things done by men have a tendency to bring about Gods ends, though the men that do the things do not intend it, *Isa. 10. 5, 7. Acts 4. 27, 28.*

Gods dispensations are so chequer-wrought with blacks and whites, that many times a Saint hath cause to rejoyce, but yet with trembling; and at other times to tremble, but yet with rejoycing.

*R.*

*Rashness.*

**Rash men are commonly harsh men.**

*Reason.*



*Reason.*

We cannot give a reason of infinite things, though (and indeed because) there is infinite reason for them; 'tis not because there is want of reason, or too little, but because there's such excess of reason, or too much for our capacity.

Reason it self will dictate so much, that the mysteries of Religion should be above reason: for could a man by reason comprehend God and his ways, (which are unsearchable) he might think it reason, and no robbery, to think himself as much a God as God himself.

Reason and Faith may walk together, provided that Reason give Faith the upper hand.

*Recreation.*

Use Recreations, and that which is more necessary, very eating and drinking, and sleeping, *not as things which thou likest, but as things which thou lackest*; not out of lust, but necessity; look on  
all



all the pleasures of this world, either as sins, or snares, and then thou wilt not take too much pleasure in this world. Use all earthly things as thou dost a pair of stairs, by which thou goest up to thy Chamber, but still keepest them under thy feet; though thou put forth thine hand, yet keep in thine heart; and be sure that while the things of earth have thy body, the things of heaven may have thy soul; though all things be lawful to thee, yet come not under the power of any. *Let not thy Servants be thy Masters;* thou wert not made to serve thine estate, thy body, and thy sensual appetite, but they were made to serve thee. Use thine estate then to serve thy bodily occasions, and thy body to serve thy soul-occasions, and thy soul to observe Gods commandments; thus all thou dost will be a glory to thee, because all that is done (decently and in order) is done to the glory of God; and thus while others turn their service of God into a bodily exercise, thou maist turn thy bodily exercise into the service of God.

Some men are so much at, and so much in recreations, that they lose the recrea-

recreation of recreation, let it be but short, and 'twill be the sweeter, especially if thou preserve thine heart, to be as free to go off as to come on, else 'tis to be feared, that if thou work at thy play, thou wilt play at thy work; for he that makes his recreation a businesse, will think his businesse a toil; and if once thy calling be a wearinesse, thou wilt soon be weary of thy calling, and then there's room made for the next lust that offers it self to thy service, that thou maist offer thy self to its service.

*Redemption.*

In creation God gave us to our selves, but in redemption he gave himself to us.

*Refusal.*

To refuse Jesus Christ, and the tenders of grace and mercy by him, is the shortest way to Hell; some men ride the rode, the high-way to hell, while they drink, swear, lye, whore away their souls; but they that refuse Christ Jesus, run by the way of the plain, they make a shorter

shorter cut; while others go by the bow, these go by the string: Lord, what haste do men make, and what pains do men take to damn themselves!

*Regeneration.*

*Children* is sometimes a name common to all the Saints, to all the sons and daughters of God; and thus a Babe-saint is a child, and among the children: but sometimes the name is appropriated to a certain sort and size of Saints; so that it may be truly said, *all that are born of God are children, but all that are born of God, are not children as soon as they are born.*

*Religion.*

Many men do by their Religion, as Tradesmen do by their recreation; never go about it, but when they have nothing else to do; give God the time which they know not how else to bestow. Men put off God with any thing, yea with nothing. Offer it to thy Prince, and will he accept it? we give him but the dregs, when the spirit is  
his

his due; we would not be served as we serve him: we would have God give us of the best, and we alas give him of the worst. How unjust is this! Lord, I have nothing good enough for thee; my best is too bad, my all is too little; such as I am and have, I give unto thee, the Lord accept it.

He that seeks Philosophy in Divinity, seeks the dead among the living; and he that seeks Divinity in Philosophy, seeks the living among the dead; I may say as the Angel of Christ, Religion is not here, she is risen.

The world hath always had thoughts of Religion, clean contrary to what it is and doth. Most men are so mad as to think a religious life madnesse, as if Religion did but make men melancholy, and dull their spirits, and make them look wrinkled with sorrow and care, long before they are wrinkled with age: as if it did but depresse mens spirits, put an end to all mens joys and pleasures, and incapacitate men to be great and glorious in this world; inso-much that *he who makes conscience of his ways, is looked upon but as one of Gods Almightsies fools.* Alas what a mistake

Is this? can there be greater and better joy than rejoycing in the Lord, joy in the holy Ghost, unspeakable and full of glory? can there be better chear than a good conscience? if Saints mourn and are sorrowful, 'tis because they are no better, *and they are the better for that*, for godly sorrow works repentance to salvation, never to be repented of. *Religion takes no man off from any thing that is good, and is't not good to be taken off from evil?* is't cowardize to be afraid of sin? blessed is he that so feareth always; is not he stronger that overcomes himself, than he that overcomes a City? is't folly to be wise to salvation? is't losse to be godly? when as indeed godlinesse is the great and only gain. Is't not better to be poor with honesty, than to be rich by knavery? to which of the Saints will ye turn? *surely they that condemn religion never were religious.* Ask Abraham, Moses, &c. if the ways of God be not pleasantnesse, and his paths peace? if his yoke be not easie, and his burthen light? Ah Lord, what ever others call wisdom, let this be mine, to fear thee, and to depart from evil; let godlinesse

be my gain; while others take care to be great, let me take care to be good: while others seek conquests over men, let me fight the good fight of faith, whereby I may conquer the world, *and the evil man*, my self; and if this be to be vile, let me be more vile; if this be to be a fool, let me be a fool. *Dear Lord*, if none will love thee, yet let me love thee. 'Tis better to go to Heaven, though alone, than to go to Hell with company; as long as I am happy I care not, though the world think me miserable.

Every variation from unity is a step to nullity; and who go from one religion to all, they are in the ready way to go from all to none.

The religion that proceeds from an humor, is but an humorous religion.

Men usually expresse themselves, and carry it in religion according to their natural humour, and are apt to misjudge others if they comply not with their temper: *Some are so pitiful, that they could save the damned; others so cholerick, that they could damn the saved;* hence the melancholy Christian is offended with the chearful, and the chearful



cheerful with the melancholy; so that not only the world, but Saints themselves put false constructions upon the carriage of Saints.

The melancholy man looks on *John Baptist* as a choice man, because of great abstinence and austericy, as well in clothes as diet: for such humors are apt to think that religion consists much in sadness; (Christ, say they, wept often, and we read not that he laughed at all) and scarce will they believe him a good Christian, that is not something *Hypocondriacal*; yet the world passeth a clean contrary sentence, and say, He hath a Devil.

The more sociable sort of cheerful Saints, provided that they keep *decorum*, and be of Christs Spirit, as well as Christs example, do doubtlesse most adorn and advantage Religion. Christ did not only rejoyce in Spirit, but was popular, and disdained not the tables and conversations of the greatest sinners, for which the world judged him as a wine-bibber, a great friend (and indeed he was) to publicans and sinners. Now we should take heed,

1. That we take not our natural temper



and humor for Religion: a man may be moderate by the heaviness of his flegm, and zealous from the heat of his choler: our care therefore should be, that our sorrow, moderation, and austerity on the one hand, and our joy, chearfulness, and zeal on the other hand; be truly spiritual and Christian. 2. *We should take heed not to condemn other Saints, that are not of our natural humour; not to think the sociable and chearful to be but good-fellows, and genial-jovial-blades; or to think the more deprest, sad, dejected, and retired spirits to be discontented.* God hath several sorts of Saints which he exerciseth (as several members in the body, and several vessels in the house) most to the end to which they are appointed; his Boanerges, and his Barnabas; his John, and his Paul; every one in his own place, according to the gift and grace received; (yea, the same Saint is sometimes in the exercise of one grace, at another time in the exercise of another grace; sometime most in self-abasing, at other times rejoycing in Christ Jesus; sometimes in hope, at other times in fear.) Now it may be his zeal doth best for him, and thy

thy moderation best for thee; his chearfulness best for him, and thy sadness best for thee: *That which is may be is an occasion of sin to thee, is none to him; and that which would be an occasion of sin to him, is none to thee;* judge not therefore another by thy self, nor think that every one must be cast in thy mould.

Philosophy is no Religion. This was accounted among many purely true, and truly pure Philosophy, *for a man to know himself, to enjoy himself, to centre in himself.* But I am sure 'tis true and pure religion, to know God, to enjoy God, to centre in God; so to live in contemplation of him, and in conversation with him, as if there were nothing else in the world to know; as if there were none to think of us, or for us to think upon; *none to love us, or for us to love.*

Learning can only adorn Religion, but Religion only can blesse learning; so that learning is more beholding to religion, than religion is beholding to learning.

True religion takes most from the creature, and gives most to God.

What the heart doth not, is as not done in religion,

True religion subordinates the will of man to the will of God; then surely that must be false which subordinates the will of God to the will of man.

Men may differ in religion, and yet be of the same religion; for every difference in religion, is not a differing religion.

All other (which of a truth are false) religions teach salvation by the work of man towards God; but our (which indeed, and which only is the true) religion teacheth salvation as a work of God towards man, and in man.

He is not learned in religion who knows all the matters *that*, but he who knows them in the manner *how* they ought to be known.

In religion, not to do as thou sayest, is to unsay thy religion, in the deeds, and to undo thy self by doing.

*Repentance.*

If thou repent with a contradiction, God will pardon thee with a contradiction; if thou repent, and not reform, *that's repentance with a contradiction*; God will pardon thee, but send thee

to helpe that's a pardon with a contradiction. Oh be not deceived, God is not mocked.

He that repents of a good act, turns good into evil.

Some men there are who repent of their sins, but forsake them not; others who forsake their sins, but repent not of them; others (who alone are true penitents) repent of them, and forsake them too.

We run from God by sin to death, and have no way of returning to him but by dying to sin.

God doth not only give remission of sin to them that repent, but he also giveth them repentance for remission of sins, and gives them to repent of the sins remitted.

God promiseth forgivenesse of sins to all that repent, but God doth not promise repentance to all, or to any that sin.

The greatest of sins repented of, is pardonable; and the least of sins not repented of, is damnable.

That cannot be done too soon which should be always a doing, as serving of God; yet better doing it late than

never, for 'tis never too late.

Some men so repent of their sin, that they sin in their repentance, so that their very repentance is to be repented of.

Repentance for sin is nothing without repentance (returning) from sin.

Many men do nothing else than make work for repentance, and yet do nothing lesse than repent of their work.

### *Report.*

He that believes every thing that is reported, and reports every thing which he believes, will report that which should not be believed, and believe that which should not be believed.

### *Reproof.*

Though a man should be so honest as to be plain, yet he should be so discreet as to be pleasing when he reproofs.

Reproofs should not be with passion, but compassion; not with jeering, but with grieving; saith *Paul*, I tell you these things not laughing, but weeping.

'Tis the wisdom of the reprover to reprove

reprove well; that the reproof may take; and 'tis the wisdom of the reprov'd to take the reproof well.

There are are but few who love to reprove, fewer who reprove in love, and fewest of all who love to be reprov'd.

'Tis the part of a good man to reprove, though his reproof should not be taken in good part.

Reproofs should not be forbore, though they should not be born.

Many men are so forward to reprove others for sinning, before they prove that for which they reprove them to be a sin.

### *Resolution.*

When a poor soul begins to be sensible of sin, and its danger thereby, though it lie down in sorrow, yet it should not mourn as without hope; but resolve as the Lepers, 2 Kings 7. 3. to prefer (though an uncertain) hope, before a certain death. Say as they, Why sit we here until we die? if we enter into the City, the famine is there, and we shall certainly die; if we sit  
still



kill her, we shall die; now let us come,  
let us fall (for the bold of the  
*Syrians*; let the poor soul say) into the  
hands of God, if he save us alive, we  
shall live; if he kill us, we shall but die:  
die? oh poor souls, never any came to  
God by Christ, but they were saved  
alive; come to him then, for he will  
not kill you, indeed he will not; come  
to him, and say as the Prodigal, when  
he came to himself, How many hired  
servants of my fathers have bread  
enough, and to spare, and I perish with  
hunger? I will arise and go to my  
Father, &c. I do so, arise and go, for  
there is hope in *Israel* concerning this  
thing. See how his father had com-  
passion on him, how he ran and fell on  
his neck, and how he kissed him, and  
bid him welcome home; say then as  
*Esther*, c. 4. 16. I will go in unto the  
King, if I perish, I perish; what soul,  
perish sayest thou? no, no, the golden  
Scepter is held out, thou mayest come  
and welcome: God will say as the  
King to *Esther*, c. 5. 3. What wilt thou?  
and what is thy request? it shall be given  
thee, even to the Kingdom; whereupon  
*Esther* made a feast for the King; but  
God



God will make a feast for thee: Dost thou not hear what he saith *Luke 15. 22.* Bring forth the best robe, and put it on him; put a ring on his hand, and shoes on his feet: Kill the fatted calf; let us eat and be merry, for this soul was dead, and is alive; 'twas lost, and is found: Oh who would not come to thee, thou, O thou lover of souls.

### *Rest.*

In this world the Saints labour for rest, but in the world to come they shall rest from their labour.

We should labour for rest, and follow our work while we live, for when we die (if in the Lord) we shall rest from our labour, and our work shall follow us.

### *Resurrection.*

The glory of the Sun finds a resurrection, how much more the Sons of glory.

### *Revenge.*

To revenge a wrong, is to do a  
wrong

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\* for ven- wrong to God, \* and so a man be-  
geance comes guilty of that which he com-  
is his. plains of, and therefore unjustly com-  
plains of that which he himself doth.

### *Reward.*

Though we should not serve God for a reward, yet we shall have a reward for our service.

The time is coming, when ungodliness shall be as much *prosecuted* by justice, as in times past godliness hath been *persecuted* by injustice.

Though our reward be not for our good works, yet we shall have our good works rewarded, and have a good reward for our works.

Though the best of men (they being at the best but unprofitable servants) deserve nothing at the hands of God, yet they may deserve much at the hands of men; and if they have not the recompence they deserve, yet 'tis a kind of recompence to have deserved. As he said, and nobly, I had rather it should be said, Why doth not *Cato's* image stand here? than that it should be said, Why doth it stand here?

*Rich.*

## Rich. Riches.

Them goods will do no man good, with which a man doth no good; Goods are not good as (*Kthpara*) things had, but as (*xenpara*) things used, and improved, so as to make friends of the mammon of unrighteousnesse and deceitfulnesse.

Riches are called Thorns; such riches may be touched, but not rested upon; canst thou set thine heart upon a Thorn, without piercing thy self through with many sorrows?

Worldly riches are like nuts, many clothes are torn in getting them; many a tooth broken in cracking them; but never a belly filled with eating them.

It was a desperate saying of one (a Lawyer) that as he that will not adventure his body cannot be valiant, so he that will not adventure his soul cannot be rich; *Men had better lay down their trades, than live by sinning.*

Surely goods ill gotten, will never be good; 'tis better a man should be able to say (as a good man once on his death-bed, to his wife) I shall leave thee no great estate,

estate, but I shall leave thee a good estate, an estate well gotten; than to say, wife, or child, I shall leave you a great, but not good, because an ill gotten estate. *To have an estate with a curse, is to be miserably rich.*

That we might not think riches evil, God hath given them to those who are good; yea, to the choicest, the chiefest, to the very best of good men, *to whom he never gives any thing that is in it self evil*: and least we should think riches the chiefest and best good, God gives them to them that are evil, *to whom he never gives the chiefest good.*

He that laies out for God, laies up for himself.

'Tis the misery of the poor to be neglected of men; 'tis the misery of the rich to neglect God.

'Tis to be feared that they who care not how rich they be, or how much riches they get, do not much care how they be rich, nor how they get their riches. *2 Tim. 6. 9, 10.*

'Tis very likely that they who enrich themselves with other mens riches, will be ruin'd by their riches; for other mens goods will never be good to other men.

Rich

Rich men need poor mens labours,  
as much as poor men need rich mens  
money.

The Apostle, though he saith, not  
*many*, yet he doth not say, not *any* rich  
are called; thus, *that none might despair*.  
Though he do not say, not *any* rich,  
yet he doth say, not *many* rich are  
called, thus, *that none might presume*.

The rich should not despise the poor,  
for God made them both. *Prov. 12. 2.*  
*Job 31. 13, 15.* and He that made thee  
the rich man, and him the poor man,  
could have made him the rich man, and  
thee the poor man.

'Tis more honour to be rich in good-  
ness, than to be rich in goods.

A diligent hand cannot make rich  
without God, and God doth seldom  
make rich without a diligent hand,  
*Prov. 10. 4.* with 22.

Riches, and the increase of riches,  
are neither evils, nor dangers, unlesse  
that when they are given to us, we give  
our selves to them.

If you can say 'tis certain I am rich;  
I can say, 'tis more certain that your  
riches are uncertain.

*S. Saints.*

## Saints.

A Saint would willingly be more affected with Gods goodnesse, and more afflicted for his own badnesse.

A Saint doth good not only because it pleaseth him, but because it pleaseth God; nor doth he avoid sin only because it displeaseth him, but because it displeaseth God.

A gracious heart doth not only sin when tis committed, but he hates to commit sin.

The old Saints, or the Saints of old time, lived new lives; but alas, the new Saints, or the Saints of new and latter times, live old lives.

A Saint is a man of another world in this, and therefore should live out of the world while in it, and have his conversation in heaven.

A Saint doth but little of the good he doth, 1 Cor. 5. 10. and he doth not much of the evill he doth, Rom. 7. 20. 'tis true he lives and labours, yet not he; 'tis true he sins, yet not he.

A gracious heart can truly say, though I am not what I would be, yet I would be what I should be.

A Saint



A Saint is more sorry that he should be discontented at any disappointment, than that he should be disappointed of any contentment, or that which we call so, for there is no such thing under the Sun.

God hath Saints of several degrees and sizes, and some of them have more communion with him than others; from among the multitude he chose 12. to be with him; from among the 12. he chose 3. (*Peter, James, and John*) which were *electioribus*, of the Privy Council; from among the 3. he chose out *John* as his peculiar darling; and bosome favourite; of whom 'tis said five times, That he was the Disciple whom Jesus loved. So now to this day, God hath his *babes*, who eat milk, and nothing else; his *children*, who know their father, and are assured of his love; his *young men*, who go out to war; and the *fathers in Israel*, whose gray-headed experience and wisdom abounds, for they know him from the beginning.

'Tis a great mercy to be one of Gods, though but one of his little ones, yea, the least of all: to be a Star, though

O

not



not of the first Magnitude: to be a Disciple, though not a *John*, nor one of the 3, nor one of the 12, nor one of the 70. But to be a *John*, a *disciple*, to lean on his breast, to lie in his bosome, *oh how great a mercy!* 'tis mercy to be new born, though one be but newly, and as one newly born; but to grow up to a perfect stature, to be a man in Christ Jesus, *oh how great a mercy!* Lord, perfect all that which concerns thy servant, yea, that which concerns all thy servants.

A gracious heart desires not only to walk holily, but to walk wholly before the Lord.

A Saint cares to keep himself in Gods way, yet leaves the care of himself and his way to God.

God expects the Saints should do more for him than others, because he hath done more for them than others.

Though it fads a Saint that he is no better, yet it glads him that he is no worse.

A Saint doth not so much do good works to live, as live to do good works.

Saints had rather have lesse comfort, and do more service, than have more comfort, and do lesse service.

A Saint

A Saint should so deny himself, as to be nothing at all, that Christ might be all in all.

There is nothing so sweetly pleasing, and pleasantly sweet to a gracious heart, as to please God.

A Saint is content not only that the will of the Lord should be done, but that it should be also done to Gods content.

A Saint had rather have holiness without comfort, than comfort without holiness.

Saints desire so to meet with God, as that they may part no more; and so to part with him, as that they may meet no more.

The world sees not a Saint though they look him in the face; for the Saint is the hidden man of the heart, or the man in the Spirit, the man within.

The God of all grace, and all the grace of God, is engaged to keep the Saints to eternal life.

A Saint hath the Law of God in his heart, and hath his heart in the Law of God.

A Saint will part with any thing, yea, with all things for Christ, but will

not part with Christ for any thing, no not for all things.

All Saints have all grace in some degree, but few have all grace in an high degree.

Saints may fail, and fall in the way, but cannot fall away.

A Saint is not only willing (as the carnal man is) that Christ should bear his yoke; but is also willing (which the carnal man is not) to bear Christs yoke.

A Saint would not give that which he gains by his sins for all the world, and yet he would not commit one sin for all the gain of the world.

A Saint hath sometime enough in this world, to say, 'tis good to be here, but never enough to say, 'tis best to be here.

Lesse then one of these two desires granted, either that he may be with God in heaven, or that God will be with him on earth, will not satisfie a Saint.

Though the Saints live in the flesh, yet they are not flesh, nor are they in the flesh; for that which is born (as the Saint is) of the spirit is spirit, and walketh in the spirit.

Saints

Saints should please God in all they do, and be pleased with God in all he doth.

All the Saints are excellent, and some are more excellent than other; yet the highest Saint is not so far above the lowest, as the lowest Saint is above the highest of men.

A Saint doth not only seek to please God, but also to be pleased with God; not only that his doings may be acceptable to God, but also that all Gods dealings may be acceptable to him.

As God cares not for ours so much as for us, so a Saint cares not so much for his, as for him.

Every Saint is like God in a degree, though not in perfection, and yet he is like to God in a perfection of sincerity, though not of degrees.

The best of Saints are not all light, and the least of Saints are not all darknesse; the brightest and most shining Saint hath darknesse enough to keep him from boasting, and the darkest of Saints (even he that sits in darknesse, and sees n<sup>o</sup> light) hath light enough to keep him from despair.

A Saint doth not desire grace only  
O 3 that

that he may be glorified, but that he may glorifie God; not only that he may be saved, but that he may be sanctified.

### *Sabbath.*

Man was not made for the Sabbath, but the Sabbath was made for man.

'Tis at great a fault to be idle, as to work on the Sabbath day.

Some persons do formally serve God on the seventh day, but do really serve the Diel and sin all the seven days: they pretend to keep a Sabbath to God, but spend the week, all the week in the Devils service.

### *Sacrament.*

At the Sacrament, or Supper of the Lord, 'tis not man that offers Jesus Christ to God, but God that offers Jesus Christ to man; and therefore by way of thankfulness man should offer up himself to God.

### *Salvation.*

### *Salvation. Saviour.*

Man is to work out his salvation with fear and trembling, for God worketh in him both to will and to do; which implies, 1. That man without God neither can, nor will save himself: And 2. That God without man doth not save any man.

Men appoint walls and bulwarks for salvation, but God appoints salvation for walls and bulwarks: Salvation is often without walls and bulwarks, and walls and bulwarks are often without salvation. *Salvation is the safer safe-guard.*

This makes all things sweet to a Saint, that they savour of a Saviour.

### *Sanctification.*

The Saints even in this life are sanctified throughout, i. e. in every part, though every part be not sanctified throughout in this life.



## Satan

The great fallacy with which Satan deludes many men, is that Logicians call a *bene compositis ad male divisa*; when he gets them to take Religion into pieces, and then to take one piece for Religion: one cries up Christ, another faith, another love, another good works; but what is God without Christ? or Christ without faith? and what is faith without love? and what is love without works? But now take God in Christ by faith which worketh by love, and keep the Commandments of God, this is pure Religion. 'Tis the whole, that is the whole of man.

Gen. 3. 5. Your eyes shall be opened, and ye shall be as gods, knowing good and evil.

His eyes indeed were ope,  
 And then he had the skill (and ill:  
 To know the difference between the good  
 Then did he know how good  
 Good was, when he had lost it,  
 And evil too he knew,  
 But ah, how dearly cost it?

Satan



Satan the great accuser doth not only  
accuse the brethren unto God, but doth  
also accuse God unto the brethren.

*Self.*

He that is most full of God, is most  
empty of himself; and he that is most  
full of himself, is most empty of God.

Some men are kind to others, but for  
their own ends; and when they have  
once obtained the end for which they  
were kind, there's an end of their kind-  
nesse: *They will serve you for their needs,*  
and when ye have served their needs,  
you shall observe, that they will neither  
serve nor observe you any longer.

We many times condemn others, and  
therein passe sentence against our selves;  
thus *Judas* said of *Tamar*, Bring her  
forth, and let her be burnt, not con-  
sidering that he spake the word against  
his own soul; thus *David* to *Nathan*,  
The man that hath done this thing  
shall die; not considering that he was  
the man.

Lord, wherein I have sinned, help me  
to pull out my own beam, before I judge  
another for his motes; and wherein  
others

others have sinned, help me so to judge  
of their frailties, as considering my self,  
lest I also should be tempted, and then I  
should as much need their pity, as now  
they need mine.

He that leaves all things, and denies  
not himself, forsakes nothing; and he  
that denies himself, and sees not his  
heart on what he hath, forsakes his all,  
though he keep it all.

A Saint cares not how ill it goes with  
him, so it go well with Jesus Christ;  
he saith as *Mephibosheth* to *David*, 2 Sam.  
19.30. yea, let him take all, inasmuch  
as my Lord the King is come again in  
piece unto his house. So it may go  
well with Gods name, *Moses* cares not  
though his be blotted out of the Book  
of Life: and said *John*, He must in-  
crease, but I must decrease; this my joy  
therefore is fulfilled.

This Text, *Matth. 16. 24.* is the  
Christians Alphabet, or Crosse-row; we  
learn that first, which we must always  
use, as our letters and our vowels, we  
can spell no word without them. This  
lesson of self-denial must be first learnt;  
because always to be practiced; for  
without it we can do nothing, that is,  
nothing

nothing pleasing to God, or profitable to our selves. *He that denies himself, doth himself most good; and he that seeks himself, doth himself most hurt.* The reason we are such bad scholars, and non-proficients, is because we are so long in taking out this first lesson, *dimidium facti qui bene cepit habet.* He is more than half way that learns this first line of Religion; till that be learnt, a man cannot proceed to take up the crosse and follow Christ; if therefore we would be Christs disciples, lets deny our selves.

Self-love makes a man lovely in his own, but loathsome in Gods eyes.

Self-interest carried on by Policy, puts many civil men into civil (or rather) uncivil war.

One faith of *Bernard*, that the lesse his fame blazed, the more his devotion burned; and that the cutting off his top, made him take deep root; and that he so neglected the world, that he did even spit out the preferment which did drop into his mouth.

A Saint had rather live at Gods determination, than at his own choice; his prayer is, Lord, chuse my heritage for me.

They

They that deny not themselves, and their own ends for Christ, will deny Christ for their own ends, and will (wo unto them) be denied themselves by Christ in the end.

*Flesh* is the anagram of *Self*; and in Scripture 'tis all one to walk after the flesh, and to seek ones self; if then men walk after the flesh, they shall die, for every mans perdition is of *himself*.

Many men do but seek themselves in seeking God, and serve him, that they may serve themselves on him.

ch. iii

*Scripture.*

The Scriptures are to many in an unknown tongue, though in their own tongue.

It seems to many that there are contradictions in the Scripture, but they are not, but so many *seeming* contradictions.

The Scriptures shew us what God hath done for man, and what man is to do for God.

Some men try the Scriptures by the fathers, but men should try the fathers, and all other men by the Scriptures.

In

in the Old Testament, the New was  
veiled; in the New Testament, the Old  
is revealed.

We may do well with the Scriptures,  
though we had no traditions, but could  
not do well enough with traditions, if  
we had not the Scriptures.

### *Secretness.*

They who are most with God in  
secret, know most of Gods secrets.

He that would have his secrets kept,  
must keep his secrets.

### *Serve. Service. Servant.*

It sometimes overthrows men to have  
done too much good, or too great service  
for the Princes & Grandees of this world  
(though they are willing to have others  
beholding to them, yet are) unwilling  
to have themselves beholding to others.

Many men would willingly be Gods  
sons, who care not to be Gods servants;  
*but God knows none for sons, but such as  
serve him:* many would willingly be  
retainers, and wear Gods livery, that  
do not care to wait, and to go and  
come

come at his bidding. 'Twill, (but) 'twill be cold comfort to be called servant, when it shall be said, Thou idle and wicked servant. *Dives* was never the better that *Abraham* called him son, nor *Judas*, that *Christ* called him friend. *Titles*, when they are but *titles*, count to nothing.

To be a servant, is sometimes put for a sin, as to be the servant of sin, or servant of men; sometimes 'tis put for a curse, as servant of servants shalt thou be, said *Noah* to *Cham*: sometimes its put for an honour, when a man is called, and is the servant of God.

Gods *sons* are his servants, and his servants are his sons.

If Masters take none, or but small account of their servants, their servants will make but a small, or none account of their Masters.

### Sin.

Sin may be in his heart who is a Saint, but his heart (who is a Saint) cannot be in sin.

'Tis no small mercy to be kept from small sins, but how great a mercy is it



to be kept from great sins! *Oh Lord,*  
*when from all sins?* in the mean time,  
happy they who can in sincerity say,  
'tis not we that sin; but sin that dwelleth  
in us.

Many men love the sin, that cannot  
abide the name; they love pride, but  
it must be called decency; love covet-  
ousnesse, but it must be called thrift  
and good husbandry; love flattering  
and dissembling, but it must be called  
civility and good breeding: and many  
times the same persons love the name  
of grace, but cannot abide the grace;  
they hate godlinesse, but yet would be  
called holy; loath Christianity, yet  
would be called Christians: Let such  
know, that *sin without the name will damn,*  
and the name of grace without grace  
*will not save.*

Seeing God doth not afflict willing-  
ly, we should not sin willingly; seeing  
he delights not to grieve the children  
of men, the children of men should  
not delight in any thing that will grieve  
him.

A Saint doth pray not only that the  
curse which sin brought may be taken  
away, but also that the sin may be taken  
away



away which brought the curse.

Seeing God was so willing to put his son to death for our sakes, how, oh how willing should we be to put our sins to death for Gods sake?

A man should apply himself to Christ to be delivered, not only from sin, but from sinning.

Christians many times sin most when least tempted, and sin least when most tempted.

No man can give any reason why he should sin against God, if God should ask him, as he did the man that had not on the wedding garment; *Why comest thou hither without a wedding garment?* so, why art thou proud? and thou wanton? and thou unclean? and thou covetous? and thou drunk? and why dost thou swear? &c. men would be as he, that is, *speechlesse*; they could give no reason, for indeed there is no reason to give. One may say to sinners, *As Absalom said to Hushai, Is this thy kindnesse to thy friend?* do ye thus requite the Lord? Oh foolish people and unwise, what iniquity have your fathers, *may God say*, or you found in me? what can you lay to my charge? am not

not I a lovely, and a loving God? can any bid more for your love than I? can any do more for you than I? If you can speed better, and mend your market, go away and leave me; if not, Why will ye spend your money for that which is not bread, and your labour for that which satisfieth not? *If you can find no fault with me, why will ye commit such a fault as to leave me?* What cause have you to say, we will not come to thee? is it a crime to feed you? is't a crime to cloth you? is't a crime to preserve you? is't a crime to send my Son into the world to save you? is't a crime to beseech and beg you (as for an alms) that you would be reconciled, and be happy? *forgive me this wrong.* Be astonished oh Heavens at this, and be horrible affraid, *Jer. 2. 11.* and why? what's the matter? *the matter?* 'tis this. *My people have committed two evils, they have forsaken me without a cause, and have changed their glory for that which doth not profit.* Oh sinners! let me say to you as *Saul* to his servants, *1 Sam. 22. 7.* Hear now, ye *Benjamites*, Will the son of *Jesse* give everyone of you fields and vineyards, and make you Captains of thousands? Oh

poor souls, Will sin and Satan, and the world, give you Heaven and eternal life? Why will ye be so unreasonable to sin against God, and wrong your own souls? Oh hear and fear, and do no more so wickedly.

A Saint should do by his sins as *Saul* was commissioned to do by *Amaleck*, *1 Sam. 15. 3.* Go and smite *Amaleck*, and utterly destroy all that they have, and spare them not, but slay both man and woman, infant and suckling, one and sheep, camel and ass: Yea, he should do as *Jeshua*, *cap. 8. v. 26.* who withdrew not his hand till he had utterly destroyed the inhabitants of *Ai*. He that is merciful to sin, is cruel to his own soul.

The pleasures of sin say unto us as *Jaell* said to *Sisera*, Turn in my Lord, turn in to me, fear not; and if we ask water, they will give us milk, and bring forth butter in a lordly dish; but when we are bound in, they (as she did *Sisera*) cover us with a mantle, and finding us (by their lullings) to fall fast asleep, they put their hand to the nails, and their right hand to the workmans hammer, they smite us, piercing and striking through our temples; at their feet

feet we bow, we fall; where we bow, we fall down dead, *Judg. 4. 18, 19.* with *5. 25, 26. &c.* their lips indeed drop like the honey-comb, and their mouth is smoother then oyl; *but their end is bitter as wormwood, sharp as a two edged sword;* their feet go down to death, and their steps take hold on hell, *Prov. 5. 3, &c.* with much fair speech they cause us to yield, with the flattering of their lips they force us; and little think we that we go as an ox to the slaughter, and as a fool to the stocks, till a dart striketh through our liver, as a bird that hasteth to the snare, and knoweth not that 'tis for its life, *Prov. 7. 21, 22, 23.*

Many men go about to mince, mitigate, lessen their sin, and say, of it as *Jonathan* in another case, I have tasted but a little honey on the top of a rod, and I must die. I have stoln, I have lyed, I have taken a bribe, I have used false weights and measures, I have dissembled and equivocated, but 'twas but for a little, and must I die? *Alas, they that sin for a little, will not find their sin to be little; nay, the sin is the greater, that men would transgress the good commands of the great God for so little.*

*The lesse the temptation, the greater the sin:* if thou canst find in thy heart to sin so high at so low a rate, at what a rate wouldst thou sin for more? if thou canst sell Christ for 30. pieces, what wouldst thou do for a greater price?

A man should not hate the person for the sins sake, nor love the sin for the persons sake.

Some men never forsake their sin, till their sin forsake them; they do as wickedly as they can, and as long as they can; and were their power as much as their will, they would neither leave sin, nor suffer sin to leave them; they *will* as much as they have *power* to do, though they have not *power* to do as much as they *will*.

'Tis easie to tell a lye, 'tis hard to tell but a lye; 'tis hard to commit one sin, and but one sin.

Many because they can hide their sin from men, are apt to think that their sin can be hid from God; because they sin unpunisht, that sin hath no punishment; and because they can sin with ease, that 'tis an easie thing to sin: but ah, when God shall reprove them, and set their sins in order before their faces,

faces, and when the wages of sin, which is eternal death, shall be their portion, and when the gnawing worm shall ever lie as a sting in their consciences, they will then know how they have been deceived and hardened through the deceitfulness of sin, that they might not be sensible what an evil and bitter thing it was; that the fear of God was not before their eyes.

Man discovers himself to be a sinner, by covering his sin.

'Tis less painful to suffer than to sin; for one may suffer without sin, but one cannot sin without suffering.

'Tis better being in Hell with Christ, than in Heaven with sin.

A Saint hates sin more because 'tis an evil against God, than because 'tis an evil to himself.

Sin is its own punishment.

It's less danger, and less a sin, to commit a sin we delight in, than to delight in the sin we commit; but 'tis best not to delight in, nor to commit sin.

He that contemns a small sin, commits a great one.

The sins of teachers are teachers of sins.



As he that offendeth in one commandment is guilty, as offending in all, so he that is offended with one commandment, is guilty as offended with all.

It's one thing to sin, another thing to be overtaken with sin, another to be overcome by sin.

'Tis a sad thing when that which comes from God to us, should carry us from God to sin.

Private sins are often punished with publike shame.

*Judas, Herod, and Pontius Pilate*, fulfilled Gods will in betraying and crucifying Christ, and so sinned not; but they did it not to fulfil Gods will, but their own, and that was their sin.

They who live most in sin, and in most sin, are most dead in sin.

Sins may be turned into good to us in the event, not in the nature; good when done, not good to be done: 'Tis not good to be unclean, yet a clean thing may come out of an unclean.

It's a lesse sin, and lesse dangerous to offend Christ, than to be offended with Christ, though both be dangerous; for he that sins against him wrongs his own soul.

Sin



Sin will prove that sinners downfal,  
who falls not down to confesse his sin,  
and to give glory to God.

Nothing disgraceth a man so much  
as sin, and nothing honours a man so  
much as grace.

They will buy the world at too dear  
a rate, that pay but one sin for it.

Many men sin with content, and are  
content with sin; *poor souls!*

A Christian hates sin for sins sake, and  
forsakes it for Gods sake.

It will be long ere Jesus Christ make  
room for himself in *Rome* it self; and  
it will not be long after the destruction  
of the man of sin, that the sin of man  
shall be destroyed, (*as some think.*)

We are then truly afflicted for sin,  
when 'tis more for the displeasing God,  
than for the displeasure of God; more  
that he is displeased by us, than that  
he is displeased with us.

To dislike what God doth, is to do  
what God dislikes, a double evil.

*Live not only to the eye,  
Sin is sin though none be by.*

Every man brought sin enough with  
him

him into the world to repent of all his days, though he should never actually sin; and sins enough actually every day to sorrow for, though he had brought none with him into the world.

'Tis the height of wickednesse to do ill, and think it well done.

Our sin delivered Christ to death, and Christs death delivers us from sin.

Great sins forgiven by God, must not be forgotten by us.

Every sin against God is great, because 'tis against a great God.

Most mens doings turn most to their undoings.

*Augustine* confesseth of himself, that though he knew nothing that was blameable but vice, yet he seemed vicious lest he should be blameable; and feigned false vices when he had not true, lest he should be despised for his innocency by his companions, among whom they were accounted best, that were the worst.

### *Sinner.*

'Tis best for sinners to come over to God, for they cannot overcome God;  
are

*Milk and Honey.*

are we stronger than he?

All men live, move, and have their being in God, and yet most men are without God, and strangers to the life of God.

*Shame.*

They that glory in their shame here, will be ashamed of their glory hereafter.

*Smile.*

It's better to carry our selves so that God may smile upon us, and the world frown upon us, than so that the world should smile, and God frown upon us.

*Sleep.*

When a Saint goeth to bed, he should look on himself as buried alive above ground; and not knowing but that he may sleep the sleep of death, he should commit his spirit into the hands of God, praying and hoping either for a resurrection for the better in this world, or for a better resurrection in the world to come.

*Solitariness.*

*Solitariness.*

Some men are least alone when most alone. When *Jacob* was left alone he wrestled with God.

*Sorrow.*

Sorrow lies heavier than sin on the wicked, but on the godly sin lies heavier than sorrows.

Worldly sorrow breaks hearts, but godly sorrow heals broken hearts.

Though Christ free us from sin, yet not from sorrow; he frees us from the sin we sorrow for, but not from the sorrowing for the sin he frees us from.

To be so sorrowful as to forget our selves is weaknesse; and to be so merry as to forget God is wickednesse.

Time was when he (that is now a Saint) grieved that he could sin no more; but now he grieves for that grief, and that ever he sinned so much; yea, might he have his next prayer granted, it should be that he might sin no more.

Though God would have sinners hearts

hearts broken, yet so tender is he that he would not have them break their hearts, nor be swallowed up of over-much sorrow.

Sorrow for sin is to last as long as there is sin to sorrow for.

It speaks the greatnesse of ones sorrow, when one cannot speak for sorrow.

That sorrow for sin which keeps us from believing in, and from rejoycing in Christ, is sinful sorrow.

Believing in Christ should not exclude sorrow for sin, nor sorrow for sin exclude believing in Christ.

Carnal joys breed sorrows, but spiritual sorrows breed joys.

As in wicked laughter the heart is sad, so in holy mourning the heart is glad.

Some men mourn more for the shame which sin brings, than for the sin which brings the shame.

*To sigh and grieve for what we cannot do,  
Is to come short, and yet to do it too.*

Though it be a Christians sorrow that he hath sin to bewail, yet 'tis his joy that he hath an heart to bewail sin.

*Soul.*

## Soul.

'Tis better to enjoy soul-comforts, though we have none for the body, than to enjoy bodily comforts, and have none for the soul.

Though one soul be more worth than a world, yet a whole world of souls is not worth one Christ; *oh how great then is the love of God!* that he would give his only begotten son to save the souls of men.

It was once said of one, *Oh that thy body prospered as thy soul prospereth;* but it may be often said of many, *Oh that thy soul did prosper as thy body prospers.*

It will much aggravate the condemnation of some, that they have been so careful of their bodies, and so careless of their souls; that they are so taken up with the things of this world, (*which are but half goods, for they reach but half, and the worst half of men*) that they rise early, go to bed late, and eat the bread of carefulness for their bodily accommodations, when their poor souls may sink or swim, that is left at six and seven, the soul is not in all their thoughts;

One

## Milk and Honey.

One said he had so much businesse to do, that he must trust God with his soul, he could not look after it. Most men are like the woman, who when her house was on fire, so minded the saving her goods, that she forgot her child, and lett it burning in the fire; at last being minded of it, cries out, *oh my child! oh my child!* So men scramble here for a little pelf, and let their souls be consumed with the fiery heat of cares, and at death cry out, *oh my soul! oh my soul!* how, ah how mad are most, that while they pamper their bodies starve their souls; for so much eating and drinking takes away their stomacks from spiritual things. What care and pains do men and women take to cloth and neatifie their bodies, when the poor soul goes naked and bare, and hath not one rag of righteousness to cover it? so curious and nice about dressing and keeping their house, that there must not be so much as one chair out of place, nor so much as a spot in a rub'd room; yet so negligent of their souls, that that goes in its night-clothes (undrest) all the day long; that many times under a filken and fatten suit, there is a very  
course



course soul; in a clean neat house a very sluttish soul; under a beautiful face, a deformed soul; under a fair outside a foul inside; *would thou that readeſt be not guilty.* Ah dear hearts, if the body be more worth than raiment, surely the soul is more worth than the body. Oh what a weight doth the Scripture lay upon this word *soul*; 'tis the emphasis of the text where 'tis, Hear and your *soul* shall live; he that sinneth wrongeth his own *soul*; fear him that can kill the body and throw the *soul* into hell; what will it profit a man to gain the whole world and lose his *soul*? soul-mercy is the greatest mercy; soul promises the most precious promises; soul-salvation the greatest salvation; and therefore to neglect the soul, is the greatest neglect; and that men and women will know at that day, when they shall cry out, *Wo unto us, we have rewarded evil to our own souls.*

*Speech.*

Some speak but little to the purpose, others speak but to little purpose; now,

as the proverb saith, as good not at all as to no purpose, or not to the purpose.

Salt is the first set on, and the last taken off the table, that every dish from first to last may be seasoned. May not the Apostle refer to this, when he saith let your speech be seasoned with salt, Col 4.6. let it be savoury, such as tendeth to edifying. Can that which is unsavoury be eaten without salt? or what taste is there in the white of an egg? Sales with *Sal*, the grace of speaking without speaking of grace, or a grace in speaking without speaking grace is but unsavoury; would God our table-talk might never want salt.

There is a time when nothing, a time when something, but no time when all things are to be spoken.

Compleat speech is no complement, if men speak as they intend, and intend as they speak.

That mans heart can be but seldome pure whose tongue is often impure; for out of the abundance of the heart the mouth speaketh.

Concerning silence and speech he said well *who said*, Not that which is much is well, but that which is well is much. Some

Some men speak when they should be silent, and some are silent when they should speak; but such silence had better be spoken, and such speech had better be silent.

We may sometimes know that by others which we would never care to utter; but we should ever take care how (if ever) we utter that which we do not know.

Be careful to do nothing that deserves to be ill spoken of, and then thou needest not care if thou be undeservedly spoken ill of.

'Tis better to hold ones peace, than by speaking to offend, or to give an offence.

### *Spending.*

He that when he should not, spends too much; shall when he would not have too little to spend.

### *Spirit.*

The word is Gods sword, and the spirit is Gods arm; now (*as that famous Captain that had lost his sword told his enemies*)

*enemies*) 'tis not so much the sword as the arm; unless the arm of the Lord be revealed, the report of the Lord will not be believed. The spirit can save without the word, but the word cannot save without the spirit. Blessed are they to whom the Gospel cometh, not only in word but in power, in the evidence and demonstration of the spirit.

To worship God in spirit, is the spirit of our worship; flesh is unsuitable and unacceptable.

*Submission.*

Seeing God doth all things well, we should think wel of all things God doth

I have heard of a good woman, who when she was sick, being asked whether she were willing to live or to die, answered, which God pleaseth; but said one, if God should refer it to you, which would you chuse? truly, said she, if God should refer it to me, I would ene refer it to him again.

What ever God gives to us he gives freely, and what ever he takes from us he takes justly; therefore where God is

Q

free

free to give, let us be just to use; and where God is just to take, let us be free to resign.

*Success.*

Success is the blessing of God on a good cause, and his curse on a bad.

Success at first, doth many times undo men at last; many may say, they had never been unhappy, if they had never been happy.

*Suffering.*

Many complain of their suffering without a cause, wherein they should rather rejoyce; for 'tis better to suffer without a cause, than that there should be a cause for our suffering.

'Tis an high strain of spiritualnesse in the sufferings we bear, or in our bearing sufferings, when we can say, Though I love not what I suffer, yet I love to suffer; and though I love not the burthen I bear, yet I love to bear the burthen.

*Sufferings.*

*Sufferings.*

How many living Martyrs have willingly suffered the losse of all things, and yet have suffered nothing in their sufferings, but have taken joyfully the spoiling of their goods, knowing that in heaven they have a better and an enduring substance.

*Supper.*

*Tertullian* says, that the Christians did so sup, as if they were to pray, they did it with such watchfulnesse and heavenly mindednesse: a good example for Christians in our days, who pray as if they supped, with very supine and carelesse spirits.

*Superstition.*

Superstitious men do not fear God, but are affraid of God.

I.  
Talents.

What ever talent, endowment, or estate God hath given thee, improve it not for thy pleasure, but to please him; not to honour thy self, but to honour him: for if he have not the glory, thou wilt have the shame, and cry out at last, *inopem me copia fecit*; oh that I had never been rich, my riches have made me poor; oh that I had never been fair, my beauty hath made me proud and wanton; oh that I had never been learned and witty, my wit hath made me a fool; *abused good turns to the greatest evil*: let not therefore the wise man glory in his wisdom, nor the rich man in his riches; but let him that glorieth glory in this, that he knoweth, and loveth, serveth and honoureth God.

## Teaching.

Some duties God teacheth by precept, as *faith and repentance*; others he teacheth us by example, as love and mercy; and many are taught both these ways, which yet are not taught



of God, because they learn not what they are taught. Men are then properly taught, when they are powerfully and effectually taught, so as that they learn the truth as 'tis in Jesus.

*Temporals.*

In temporal things our joy is more than the cause; but in spiritual things the cause is more than our joy.

*Temptation.*

He that can repel the temptations to gain, gains by the temptations.

Christ was made like to us that he might be tempted, and we are tempted that we might be made like unto him.

The Saints shall not be tempted above what they are able, at least not above what God will enable them to bear.

If God do not take off temptations from his people, yet he will so keep them, that temptations shall not take them off from him:

## Thankfulness.

If we should be much thankful for a little mercy, *what a shame is it to be but a little thankful for much mercy.*

In thanksgiving heart-strings and tongue-strings should be turned to *unisoners.*

The tongues blessing God without the heart, is but a tinkling Cymbal; the heart blessing God without the tongue, is sweet but still musick; both in consort make their harmony, which fills and delights heaven and earth.

A Saint should welcome and thank God, as well when he comes to take, as when he comes to give.

*Laugh we to lick the sweet,  
And shall we lowre,  
If God be pleased to send  
A little sowre.*

A Saint may well ask, What shall I render to the Lord for all his benefits? when he hath not what to render to him for one of his benefits, being lesse than the least of all his mercies.

*Thoughts.*

Gods thoughts and purposes towards Sion, and Sions thoughts of Gods purposes, are many times clean contrary. *Isa. 49. 27, 28. My thoughts are not your thoughts, nor my ways your ways, saith the Lord, Isa. 55. 8.*

The lowest thoughts we have of our selves are not low enough; and the highest we have of God are not high enough.

What we are affraid to do before men, we should be affraid to think before God.

*Time.*

When a Saint is fit for a change, and a change fit for a Saint (whether it relate to place, condition, or employment) it shall then be; and who would have it before?

'Tis better to spend ones time in doing good, than in getting goods; for the goods we get we must leave, but the good we do will never leave us. When we rest from our labour our works shall follow us.

'Tis dangerous putting that off to another day, which must be done to day, or thou maist be undone to morrow. *Now or never, now or never*; if it be not done now, it may never be done, and then thou art undone for ever; eternity depends on this moment. The work thou hast to do (*viz. to work out thy salvation*) is great, thy life at longest is but short, and thou canst call no time thine, but the present time. I have read of one *Archias A lacedemonian*, that while he was quaffing and rioting, one delivers him a letter, to signifie to him that some lay in wait to take his life, and desiring him to read it presently, because it was a serious businesse, Oh said he, *Seria cras*, we will think of serious things to morrow; but that night he was slain: *Ob boast not of to morrow, thou knowest not what a day may bring forth*; why wilt thou talk of many years, when this night thy soul may be taken from thee? *Ob what wouldst thou give for a day, when it may be a day too late?* Consider therefore in this thy day, to day, while it is called to day, the things of thy peace, lest they should be hid from thine eyes; and while thou  
like

like a blind Sodomite doſt grope to find  
a door of hope, fire and brimſtone rain  
about thine ears.

Some perſons paſſe their few days  
here in an uncomfortable and wear-  
ſome ſadneſſe of ſpirit, and come to  
heaven before they are aware; others  
paſſe their days in a golden dream of  
jollity, and drop into hell before they  
think of it. 'Tis better to dream of  
hell, and when one awakes to find  
himſelf in heaven, than to dream of  
heaven, and when one awakes to find  
ones ſelf in hell.

If you would not have time paſſe too  
faſt, uſe not too much paſtime.

*We need no paſtime  
To conſume that day,  
Which without paſtime  
Flees too ſwift away.*

That which many think their loſt  
time, a Chriſtian often finds his beſt  
time, and that is his thinking time.

The redemption of time is not in re-  
calling of, \* but in repenting of miſpent \* *Post eſt*  
time, and an improvement of the pre- *occafio*  
ſent to beſt advantage. *calva.*

*Titles.*

## Titles.

It's better to be a child of Abraham, though called dog as the woman was, than to be a dog, and yet to be called a child as Dives was : empty titles have but empty comforts. Judas was more a Diver, though, and when Christ called him friend, than Peter was, though, and when Christ called him Satan. Peter though called Satan, was Christs friend, and Judas though called friend, was Christs enemy. Peter though bid to get behind, was not cast off; and Judas though kist, was not embraced. Mind not names, but things.

## Treason.

Traitors always become odious, though the Treason be commodious.

## Trifles.

Some men are buſie about trifles, and trifle about that which should be their businesse.

## Trust.

## Trust.

Men we try before we trust ; but God we may trust before we try.

## Truth.

There are many which hold the truth that they are to do, but do not do the truth that they hold ; thus holding truth in unrighteousness, they have the wrath of God revealed from heaven to them. Am I become your enemy because I tell you the truth ? *what turn-coats are these !* But a while since they would have pull'd out their eyes for Paul, and now they would have pull'd out Paul's eyes, who told them the truth : Light is pleasant, yet offensive to sore eyes ; honey is sweet, but it makes wounds to smart ; truth is most wholesome, but distastful to distempered pallats : *Lord, let me never hate them that tell me the truth, nor the truth which they tell me.*

We may and should go from men to follow truth ; but we may not go from truth to follow men.

God



God doth not only deliver truth unto his people, but he also delivers his people unto truth.

*Rome* would prove the *truth* by miracles, when it should prove the miracles by truth.

### *Tipes.*

The book of *Tipes* in the Old Testament hath this common with all other books, that the words signifie things; but hath this particular and proper to it self, that all the things signifie other things.

### *V.*

#### *Vanity.*

If pleasures are (as indeed they are) displeasing, *Eccles. 2. 12.* (*Vespasian* was tired with a triumph) what then are displeasures? if our recreations are toilsome, what then are our toils? if our ease be painful, what is our pain? *On this side the enjoyment of God, there is no rest, for all the rest is vanity and vexation of spirit.*

Gold is a solid, and well compacted mettall;

## *Milk and Honey.*

mettal; and yet gold (not only leaf-gold, or light gold, but gold that is weight) is lighter than vanity.

As there is a vanity lies hid in the best worldly good; so there is a blessing lies hid in the worst of worldly evils.

The sin of man filled the creature with vanity, and the vanity of the creature fills man with vexation of spirit.

Many men spend their time and strength in seeking that, which when they have found, *they find* that it had been betrer not to have found or sought it.

How vain is their hope who think to find full delight in an empty world!

*They may as well  
Find ease in Hell.*

Solomon's Tautologies of vanity, are no vain Tautologies.

All sin is vanity, yet (all that's vain or) all that's vanity is not sin.

Vain offerings are offered in vain; or they that worship God vainly (as they *Matth. 23. 9.* with *1 Pet. 1. 18.*) do worship God in vain; 'tis to no purpose, 'tis nothing worth.

*Virtue.*

*Vertue.*

Vertues confest by foes, and vices confest by friends, are commonly true.

A man may love vertue, and yet hate grace.

Vertue and vice are both Prophets; the first of certain good, the second of pain, or else of penitence.

*Vexation.*

Many men increase thair vexation, by vexing themselves, when, or because others have vexed them.

*Virgins.*

*Tertullian* saith to young women, if they were but clothed with the silk of piety, the sattin of sanctity, and the purple of modesty, God himself would be a suiter to them.

*Unprofitableness.*

If we are unprofitable servants when we have done our duties, how unprofitable

table are we when we do not do our duties?

*Unthankfulness.*

How little do we make of much mercy, and how much do we make of a little misery! *How little do we do for much mercy, and how great and much a do do we make about a little misery!* a little misery afflicts us much, and much mercy affects us but little.

*Uprightness.*

When the heart is upright with God, he accounts all as well done, as if all were well done; yea, he looks on that as done, which was never done.

*Use.*

There are many things much in use, which are not of much use.

The best things ill used become bad; and the worst things well used become good.

The not using is the abusing of favours.

Some

Some men have much to use, who make but little use of what they have.

*W.*

*Ways.*

'Tis a dangerous thing not to look over our ways; but 'tis much more dangerous to overlook our ways.

*Waiting.*

Patient waiting on God, and importunate calling upon God, are not inconsistent.

We may well wait for the Lords grace, seeing the Lord waits to be gracious.

*Want.*

Some men find the want of comforts, and some men find comfort in wants.

*Wantoness.*

Men should take heed of giving themselves to lasciviousnesse, lest when they give themselves over, God give them up to lasciviousnesse and vile affections,

as he did them, *Rom. 1. 26.*

God is as careful to chastise his peoples wantonness, as to supply his peoples wants.

*Warning.*

God warns his people before he strikes them, and warns them that he may not strike them.

*Watch.*

If God watch not over us, and over our watchings, our watching will be in vain.

*Well doing and ill.*

*If thou do ill, the joys fades, not the pains;*

*If well, the pain doth fade, the joy remains.*

Saints have not such often occasions to complain that what they have done is ill, as that what they have done is ill done.

How much soever good men suffer, and how ill soever it go with them in this world, if they be found in ways of well-doing, they shall do well; for Christ will say, *Well done* thou good and faithful servant.

*Welcome.*

We should welcome God, not only when he brings good to us, for that is

to welcome God for our own sake; but we should also welcome God when he brings evil upon us, for that is (*which is better*) to welcome God for his own sake.

*Wife.*

'Tis better to have a wife \* without a portion, than a portion without a wife.

I have heard of a woman that did grudge to give her husband obedience and honour, because, as she said, he was unworthy; to whom it was answered, *How unworthy soever he were, yet the command of God was worthy to be obeyed*: whatsoever she had to say against her husband, she had nothing to say against the command of God, which is holy, just, and good.

*Will.*

The best way to enjoy ones will, is to deny ones will; not to own our will, when our will doth not own Gods; and then to be sure, *He may do what he will, that will do but what he may.*

God finds in every man a will to work upon, but he finds not (*but makes*) any man willing to be wrought upon.

Some



Some mens judgements reside more in their wills, than their wills do in their judgements.

That man hath no good will, that wills no good.

God will accept the *will* for the *deed*, when we are as willing to *do*, as to *will* the *deed*.

Some men are unwillingly willing to do good, *that is bad*; others are willingly unwilling to do good, *that is worst*; but some are willingly willing, *and that is best*.

*Wisdom. Wise.*

'Tis as great a point of wisdom to hide ignorance, as to discover knowledge.

Wisdom is good with an inheritance, *yea*, better without an inheritance than an inheritance without wisdom.

The words of wisdom should be more acceptable to us than the wisdom of words.

*Be wisely-worldly, be not worldly-wise.*

Some are foolish wise men, others are wise fools: the foolishness of God is wiser than the wisdom of men, *that is enmity against God*. They are wise who are wise for their souls; and they

are fools who are not so, how wise  
soever they are otherwise.

*Witchcraft.*

*Cicero* reports of *Cato*, that he wondred  
how Sooth-sayers could forbear laugh-  
ing, when they met with one another,  
because they knew that they gulled the  
people: and well might he jeer the  
Astrologer, that told him he had cast  
his nativity, and would tell him what  
should befall him; *tush said he*, I have  
been new born since I was born.

*Words.*

Fit words are better then fine; for  
fit words are always fine, but fine words  
are not always fit.

*World.*

The worlds *All* is \* nothing at all.

Many men *desie* the Divil, sin, and the  
world with their mouths, but *desie*  
them in their lives.

The world is not answerable to, nor  
able to answer our expectations.

'Tis not the having the world, nor  
having an hand in the world, but  
having an heart in the world which  
God disallows.

Many men follow God for the worlds  
sake, but few men follow the world for  
Gods sake. The

The use of the world takes many a man off from Religion, but Religion takes no man off from the use, but only from the abuse of the world.

Corn, and Wine, and Oyl, is the *worldlings* happinesse, and but a worldly happinesse; for when the world is at an end, happinesse is at an end with them.

Worldly things ravish more in expectation than in fruition; but heavenly things ravish more in fruition than in expectation.

Jesus Christ hath delivered us from this present evil world, though we are not *at present* delivered from the evil of this world.

Some men (*would professors did not*) mind this world so much as if it would never have an end, and the world to come so little, as if it would never have a beginning.

The things of this world (*and who would love such things as are*) ever wheeling; he that was upmost but even now, is presently undermost as *Haman*; and he that was undermost is upmost as *Mordecai*: trust not thou in greatnesse, for *no man is so fixed but he may fall*; despise  
no

no mans meaneffe, for none is so low but  
he may rise.

Many men instead of using the world  
as if they used it not, use the things of  
God as if they used them not; when as  
they should serve God and but make  
use of the world, they serve the world,  
and do but make use of God; *they do  
not love these things for Gods sake, but  
God for these things sake.*

A Gentlewoman being told that the  
world and the glory of it was but va-  
nity; 'tis true, said she, Solomon said so,  
but he tried it first, and so will I. Alas!  
that we cannot take Gods word, we  
cannot believe till (nor scarce when)  
we see; the world bewitcheth us before  
we will believe it to be a witch; we  
believe it not to be poyson, till we are  
poysoned.

'Tis no wonder that the world cares  
not for Saints, for the Saint is a man  
of another world in this; *were he of the  
world, the world would love its own;* and  
'tis no wonder that Saints care not for  
this world; for what should strangers,  
sojourners, and pilgrims, load them-  
selves with bag and baggage for? no,  
they declare plainly that they seek a  
Countrey,

Countrey, and would not always stay in  
the world for all the world. The world is  
crucified unto me, and I unto the world.

The most things in the world are  
perfectly imperfect; and the best things  
in the world are but imperfectly perfect.

All temporal things are troublesome,  
if they be good: it's troublesome to fore-  
go them, and when we see they must be  
parted with, either we wish that they  
had not been so good, or that we had  
never enjoyed them: *as some did of Austin  
when he died.* If they be evil, their pre-  
sence is troublesome; and still we wish  
either that they were good, or that we  
were eased of them. *Good things are  
troublesome in the event, and evil things in  
their use;* they in the future, because they  
shall come to an end, these in present,  
because they do continue: oh that men  
would look to things which are eternal,  
for they are good here, and will be  
better hereafter.

*Works.*

The works which many men do, do  
honour God, when yet the men that do  
the works may dishonour God.

Though Believers are not to work  
for righteousness, yet they are to work  
righteousnesse, We

We work not our selves into Christ,  
but Christ works himself into us.

*Worship.*

In the worship of God, whilst the  
body is upon the knees, the soul ought  
to be upon the wing.

*Worth.*

We are unworthy for whom God  
should do any thing, and unworthy to  
do any thing for God; but he is worthy  
for whom we should do all things.

*Wrong.*

A little wrong done to another, is a  
great wrong done to our selves.

It usually falls out, that they who seek  
others destruction, find their own;  
*Harm watch, harm catch.*

*Zeal.*

Many men have much zeal and little  
knowledge, and many others who have  
much knowledge, have but little zeal.

**T**Hese following being omitted in their due  
places, we thought good to insert them  
here together.



**I**N keeping (as well as for keeping) the Commands of their God is great reward, *Psal. 19. 11.* there will not only be wages for the works, but the very work is wages. *The service we do to God, is an honour done to us.* Man never doth himself a greater courtesie, then when he doth God the best service. Oh that they would hear my Commandments, and and do them alwaies for their good. Mark that.

The world hath been once destroy'd with water for the heat of lust, and shall at last be burnt with fire (*as one saith*) for the coldnesse of love; or as another, shall be burnt like a witch, for bewitching the sons of men.

I have heard of a Lady who hearing of the death of her two sons in one day, (and that in such a way, as would make the ears of him that should hear to tingle) uttered these words, *I see God will leave me nothing to love but himself.* God takes that from our love, which would take our loves from him. *God parts that and us, which would part us and him.* When God leaves us but a little to love, tis that our love may cleave much to him.

One



One of the French Kings carried a Crucifix in his hat, and when he swore he would kisse that, as if all were well. So many among us, when they have sworn, or been drunk, confesse it, *with a Lord forgive me*, and think then all is well; as if confession were satisfaction, and prayer were pardon; and though they seem *by confession* to vomit up their sin, yet like the dog they return again unto their vomit; and though *by tears* they seem to wash themselves, yet like the sow they return again to their wallowing in the mire.

When a King threatened a Philosopher, he took the Kings son in his arms (as *Themistocles* did when he went to the King of *Persia*, & said, *Potesne nunc percutere?* can you strike me now? When God threatens and frownes, no way like taking Christ in our arms.

It hath been observed that the *Jews* were never to go out of the Temple at the same gate they came in; but to come in at one and go out at another: of which some give this reason, that they might never turn their backs upon the Mercy seat. How can they expect to find mercy, that go from mercy? how can

can they think to meet with God that go backward?

He that hath Jesus Christ for his daily bread, may (*without sin*) fare deliciously every day.

God saith to us, as a King said to a noble man, who desired to leave the Court that he might provide for some that relied upon him: Do my work, *said the King*, and I will do thine. Seek first the Kingdome of God, and all these things shall be added unto you.

*Judas* sold his salvation very cheap, for thirty pieces of silver; and yet they that paid the money, paid very dear, for they bought their own damnation.

*Waldus*, a rich Merchant in Lyons, seeing one drop down dead in the streets, went home and repented, changed his life, and became a preacher, and was the father and the founder of the people called *Waldenses*, the poor men of Lyons. 'Tis good to take warning by others harms, and by the sight of their death to look after our own life.

A Saint dares not say, he is afraid of sin because little, and yet dares say he fears not sin though it be great.

The wicked shall stand to be judged, but

but the wicked shall not stand in judgement.

Late repentance is *seldom* true, but true repentance is *never* too late.

'Tis the Prayer of Saints, that the spirit, like the house of *David*, may grow stronger and stronger, and the flesh like the house of *Saul*, grow weaker and weaker.

The *Italian* beggars many times use this phrase, do good for your own sake; he gains most good, who doth most good, hee that gives to the poor for God's sake, gains more then he gives. The giver receives most.

Contentment is the true Philosophers stone, which turneth all into gold; makes the best of the worst.

I have read of a glasse kept in an idol temple at *Smyrna* that would make beautiful things shew deformed, and deformed things shew beautiful: sense is such a glasse to wicked men, it makes heavenly things which are beautiful to shew deformed, and earthly things, which are but deformed, shew beautiful.

God saith of Christ as *Joseph of Benjamin*, unlesse he be with you, you shall not see my face.

'Tis

## *Milk and Honey.*

'Tis a very sad thing when *Ministers* shall be like *Printers*, who many times compose and print off many things, which they neither understand, love, or have any experience of; all they aime at is money for printing, which is their trade: or when they shall be like *Gentle-men ushers*, who bring their *Ladies* to their pucs, but go not in themselves; bring others to heaven and stay without.

Though a Christian should not do good works *that he* may be seen of men, yet he may and should do good workes *that they* may be seen of men.

Some men like *Rachel* weep for their sons and will not be comforted, because they are not, few weep for their sins and will not be comforted, because they are.

The first *Adam* found a place prepared for his children, but the second *Adam* went to prepare a place for his. God sent not *Adam* into the world till all things were ready, nor will Christ take Saints to Heaven till they and all things are ready.

Naturalists look chiefly to matter and form, so do *hypocrites*; but Moralists look

look chiefly to efficient and end, so do Saints.

*Hypocrites* are like window-cushions fairly wrought without, but stuff't with straw.

The *Hypocrite* and the Saint are like two men at sawing; the hypocrite (like him in the pit) looks high upward, but pulls downward; the Saint (like him above) looks low, humbly downward, but pulls upward.

The *Hypocrite* is like a Peach, which covers a ragged craggie stone under a velvet coat; the Saint like the chestnut hath a sweet kernel though the cover be rough.

*Hypocrites*, like *Judas*, kiss Christ, but betray him; and like Ivy they claspe about Christ, but are not united to him, (they have an union of Contiguity, not of continuity nor continuation) they again like Ivy derive not sap and nourishment from him, but from a root of their own.

Oh that men who have been a long time servants to, and have traded for nothing but this world, would at last mind their souls, and say as *Jacob* to *Laban*, let me at length (*'tis high time to*) provide for mine own house, for mine own soul.

God

God is Glorious in Holiness. Holiness is the glory of all Gods Attributes, his justice would look not only like severity, but like Tyranny many times, *but that 'tis holy justice*, his love would many times look like fondness, *but that 'tis holy love*, his waies of Providence would seem very unequal, *but that they are holy waies*. Holy, Holy, Holy, art thou O Lord in all thy waies.

How many have many times been in duty like water over the fire, who as soon as duty is over, have been like meat taken off the fire, colder then before.

How many may many times say, when they are going to hear and pray, as I say to his father, Here is Word but where is the Lamb? here are bodies, but where are soules? here's flesh, but where's spirit? here are hearts, but where are broken hearts?

All that God is, he is of himself; and no man knows what he is, but himself. Oh the height! &c.

It was impossible, that Sole-God should endure death, or that sole-man should vanquish death, therefore Christ became ~~Jesus~~ God-man, that man might abide it, and God overcome it.

Men



Men by sin forsake God, and for sinning are forsaken of God, if they forsake not their sin, and that for God's sake.

Oh that all men were as wise as the wise men, who came and laid all down at Christ's feet.

A Christian should be like unto a pair of Compasses, with one foot alwayes fixe on Christ the Center, the other walking the round on *Circumference* of duty.

Wee are so bad, that wee are lesse then the least of mercies; yet God is so good, that he thinks not the best to good for us.

Some rivers (*as Historians tell us*) passe through others without mingling with them; just so should a Saint passe through this world.

A little time and pains for the things of this world is enough, but the most for the things of God is but little enough.

The strength by which *Jacob* prevail'd was not the strength of *Jacob* who wrestled with God, but the strength of God with whom *Jacob* wrestled.

Wee should give heed to love our friends and relations much, *that's duty*; but



but we should take heed that we do not love them too much, *that's sin*: we should love them in God, and for God, but not as God; we may love any thing too much but God.

*Laie* broke her looking-glasse, because it shew'd the wrinkles of her face: many men are angry with them that tell them their faults, when they should be angry onely with the faults that are told them.

One said of *Rome* that other Cities compared with that, were but Villages; all the glory of this world is but a shadow, a thing of naught, to the Glory of Heaven.

Why art thou sad, said *Seneca* to his friend, when *Cesar* loves thee? so may one say to a Saint, why art thou sad, when God loves thee? *Why cast down ob my soul?* What *Dauids* soul cast down?

The word of God is such a Jewel, as men should not hang onely in their cares, but lay up in the Cabinet of their hearts.

God will not ask men in the day of judgement, why they had not been rich, or fair, or learned? but why they  
S . . . had

had not been good? why they had not on a wedding garment?

It is observable that the mercy seat was no larger then the ark of the Covenant: the Covenant of grace reacheth no further then the grace of the Covenant.

Dogs use to bark at strangers, and that's the reason that wicked men raile at Saints, because they are not as they, but strangers on earth as all their fathers were.

The Diuel gets no ground while we resist, but when we retreat there's our danger; for among all the Christians armour ther's none for the back.

Many mourn at the death of, and for the death of their children, who never mourn for the sins of their children, but truly noble was that Queens speech, who said, I had rather see my son dye then sin.

The things of this world (*like Absoloms Mule*) run away and leave us, when we have most need of them.

When a Saint is to pray, hee prays (*for there is praying to pray, and prayer before prayer*) that God would give him thoughts to think, and words to speak,  
that

hat so the thoughts of his heart, and the words of his mouth may be acceptable to him.

Though poor man be so full of needs, yet few looke after needful things, and though men need nothing lesse then the things of this world, yet they look after nothing more, then these needlesse things.

Many men may say, so good is God that he hath not been wanting to me in any thing, and yet, alas, the same men may say, so bad am I that I have been wanting to God in every thing.

When God proclaims peace to men, we should proclaim war against sin: sin makes war against our peace, if therefore we have or would have peace, we should make war against our sin.

A Saint would become any thing, yea nothing at all, that God may be all in all, as *Austin* said, *Si Deus essem, deitatem deponerem, ut Deus esset solus Deus.* If I were a God, I would lay aside my divinity that God alone might be God.

If the Saints do not agree while they are under heaven, yet they shall agree when they are in heaven. There will be one heart and one way, and why not

now while we are in the way (Alas) that Christians should be in the way to Heaven, and out of the way of Peace, or to it.

*Paul* doth not cry out, wretch that I am, who shall deliver me from the death of the body; but, who shall deliver me from the body of death; the body of death is a burthen, of which the death of the body will ease us.

One saith of an Apostate, that he is the Devils prisoner broke loose and caught again.

If the hired servants (who work for wages) have bread enough in the fathers house, what shall the son that serves him have? surely all that he hath.

Some observe that there was not the least pin in the Temple but was made of a fruit-bearing tree; and others observe, that there was nothing there, but what was typical & representative of Christ: so should it be in the Saints, who are Gods Temple, they should bring forth fruit, and hold forth the virtues of the Lord Jesus.

Before Christs coming, God took Christs word, that he would make satisfaction, and since his coming we may take

take Gods word, that he hath made satisfaction.

The miseries of Gods people shall not last for ever, because Gods mercies are everlasting; he remembred them in their low estate, *because his Mercy endureth for ever*: their low estate (which is here below) shall not endure for ever, because Gods mercy doth endure for ever.

Time was when the Gospel was thin sown, and thick come up, many thousands were converted at a few Sermons; but now alas in our dayes, tis thick sown and thin come up, for there are few converted at many thousand Sermons, *hinc ille lacryma*, this makes ministers weep, not so much at mens hard-heartednesse against them, as that men harden their hearts against God and his fear.

Happy they to whom God is nearer then the nearest; and dearer, then the dearest.

A Saint ought so to carry it, that he may say, I am not ashamed to live, nor afraid to dye.

THE



# THE HEATHEN IMPROVED.

OR,

The *Gibeonites* hewing of  
wood, and drawing of water  
for the Sanctuary.

**S**cipio made his boast, that there  
was not one of his soldiers but  
would adventure their lives for him, if  
it were to leap into the sea, or to cast  
themselves down an high Tower if he  
required it. *How much then should Chris-  
tians be at Christ's command, and not  
love their lives unto the death, especially  
seeing all his commands are holy, just  
and good.*

**2.** When news came to *Andragoras* of  
the death of his son, at which they  
thought he would have been much trou-  
bled, hee said, I begat him mortal.  
*Should not Christians much more quiet  
themselves at the loss of children, which  
though*



though they beget mortal, yet not without hope of immortality.

3. A Philosopher walking abroad, found a woman weeping, and asking her the reason, *alas*, said she, *I have broken my pitcher*; and walking another day, found another woman weeping, and asking her the reason, she told him, *her son was dead*. He presently sayes, did that woman think that an earthen pitcher would not break; and this woman, that a mortal man would not dye? Should we not expect that changeable will change? That the fashion of this world will passe away? We should so use creature enjoyments, as if we were taking leave of them. Our moderation of joy and sorrow should be known, because the end of all things is at hand.

4. Socrates when the Tyrant did threaten death to him, told him he was willing; nay, then said the Tyrant, you shall live against your will: nay but said Socrates, whatever you do with me, it shall be my will. And a certain Stoick speaking of God, said, *quid vult volo, quid non vult nolo, vult ut vivam, vivam, vult ut moriar, moriar*. What God will, I will; what God nills, I will not; if



he will that I live, I will live; If he be his pleasure that I dye, I will dye. *As you should the will of Christians steepe and lie down at the foot of Gods will, not my will, but thine be done.*

5. *Plinius* in his Epistle Consolatory to his wife, on the death of a child, among many other arguments hath this, *We must alwaies think well of what the Gods doe.* And shall not Christians think well of what God doth, and say as *Hecchiab*, good is the word, and good is the work of the Lord.

6. A Roman servant knowing that his Master was sought to be put to death, put himself into his masters clothes, that he might be taken for him, and so was, and put to death, in memory whereof his master erected a brazen statue. *Oh what Monuments shall we erect for Christ, who when we were to be put to death would die for us!* for a good man some would dare to die, and greater love then this cannot be shown, then that a man may lay down his life for a friend; but behold herein God manifesteth and commendeth his love to us, that while we were yet sinners, yea enemies, Christ dyed for us.

*Tbocion*

7. *Thomas an Arabian* Capaine, being condemned to death, and seeing one *Quippus* condemned to the same death, but very fearful, he comforted him with these words, Is it not enough to thee that thou art to dye with *Quippus*? Should it not comfort us in suffering, that we dye with *Christ*?

8. *Antonius* after *Julius Caesar* was slain, brought forth his coat all bloody, and laid it before the people, saying, loe here is the Emperours coat. Whereupon the people cried out, slay the murderers. Shall we not say so of sin, who slew our Lord *Christ*, and would have slain us?

9. *Numa* held, that the service of God was greater honour then to be a King; and shall not Christians think so.

10. *Alexander* distributing very large gifts, was askt what he would keep for himself? he answered, Hope. By hope are we saved. He hath a great deal of good who hath but so much hope of good, as a good hope.

11. 'Twas the saying of an Heathen, *Condo & compono quæ mox deprimere possum*; I lay in, and lay up that I may lay out; and shall Christians do so?

12. When *Pericles* went into the Pul-

pit to make Orations to the people, he would make his prayer to the gods, that nothing might go out of his mouth, but what might be to the purpose; *a good example for Preachers.*

13. *Phonias* wife having many Jewels shew'd her by a Lady, said, *all my Jewels are there*, pointing to her husband; and *Cornelia* said of the *Gracchi* her sons coming in when a Lady was shewing her Jewels, *hi soli sunt ornamenta mea*, these are mine ornaments; much more should a Christian point to Christ, and say, *Christ is my all in all.*

14. It was the saying of *Metellus*, that to do evil was a thing too easie, to do good without danger, was a thing too common, but to do good with danger, was the part of an honest and religious man.

15. Mans nature (saith *Platarch*) cannot bring forth any fruit, which hath not some blemish.

16. It is said of *Cato*, that no man saw him to be changed, though he liv'd in a time when the Common-wealth was so often changed; *he was the same in every condition*; though he ran through variety of conditions: O that it could be said of the  
Christi-

Christians when they were Gates, in our  
days what they did exercise and exert  
the like graces, humble and heavenly  
frames and ~~in~~ in these times of their  
prosperity and advancement, as they  
did, or seemed to do in the days of  
their adversity, when they were under  
the feet of them that are now under  
foot.

17. The *Mohometans* live in such an  
exemplary concord, that they seldom  
break into ill language, but if they do  
so, a third man will reproach him, with  
a *fie musschman*, fall out! and all is ap-  
peased. Were it not to bewillie that the  
*Mohometans* were Christians, and to shew  
that Christians were *Mohometans*?

18. *Themistocles* said to *Simonides*  
asking an unreasonable matter of him;  
thou canst be no good Poet to sing a-  
gainst the right of Musick; nor a good  
Governour to do any thing against the  
the Law. *Justice must be preserved before*  
*conscience* shall wronged.

19. *Cicero* said, was never so  
prouder for any honour, nor thought  
himself disgraced by any overthrow, be-  
ing alwaies of this mind, that it was the  
duty of an honest Citizen to be so.

read

ready to offer his body and blood in  
Country service, without respect  
hope of reward of money, or for honour  
and glory. 'Tis good to live above en-  
agements and discouragements, and to  
mind nothing so much as our duty.

20. A poor Scholar (*Aeschylus*) ha-  
ving nothing to give his Tutor (*Socra-  
tes*) for his pains taken with him; when  
others gave gifts; *So*, said he, I have no-  
thing to give you, but if you will take  
me, I will bestow my self upon you.  
Wilt thou so, said *Socrates*; nay, then I  
will give thee thy self better, and so  
instructed him in Philosophy. *Christ*  
*hath taken more pains for and about us,*  
*and shall we not give ourselves to him?*  
Who will give us our selves better a-  
gain, and instruct us in Divinity to the  
saving of our souls.

21. A great man having injured a  
*Philosopher*, sent his servant to intreat or  
charge him that he would not write a-  
gainst him; by whom he returned this  
answer, that he was not at leisure to think  
of him. Oh sweet living, when injuries  
intermeddle not with the soul, but it can  
enjoy it self, and employ it self, with-  
out disturbance.

22. Vale-

*The Goodness of God*

*St. Martin* tells us of a young noble man that attended on *St. Martin* while he was sacrificing; and while he held the Censer for Incense, there fell a coale upon his flesh, and burnt it so as the very heat of it was in the nostrils of all that were about him; and yet because he would not disturb *Alexander* in his service, he did not stir to put off the fire from him, but held still his Censer. *What care should we take then that we may attend upon the true and living God without disturbance?*

23. *Antisthenes* desired of his gods nothing in this world to make his life happy, but the spirit of *Socrates*, that was contentment to be able to bear any wrong or injury, and to continue in a quiet temper of spirit whatever befell him. *Oh if Christians had but the spirit, I will not say of Socrates, but of Christ Jesus, oh how happy might they be in all conditions.*

24. *Marcus Curio* sitting at home at dinner with a dish of Turnips, some of *Romes* adversaries sent him many bribes and promises of great rewards, to have made him unfaithful to his Countrey; but said he, *that man that can be content*



ed with such fare as I have, will not be tempted with your rewards. Could we be content with a little, the temptations of much, would not much tempt us.

25. One saying to a Philosopher, Couldst thou but please *Dionysius*, thou needs not eat herbs and roots; the Philosopher answered, couldst thou but eat herbs and roots thou needest not to please *Dionysius*. To the humble minded temptations of greatness are no great temptations.

26. When *Pyrrhus* designed warre against the Romans, one *Cineas* said unto him, if we overcome the Romans, what benefit shall we have of the victory? We shall then, answered *Pyrrhus*, overcome all the rest of *Italy* with ease; but said *Cineas*, when we have won *Italy*, what shall we do then? Why then, said *Pyrrhus*, we will passe into *Africa*, and conquer *Carthage*; but said *Cineas* when we have all in our hands, what shall we do then? Why then, said *Pyrrhus*, we will be quiet, and take our ease, and make merry; and why, said he, may we not doe so now without further travel and trouble? Many persons design these and these things, and then give their  
soul



could a quietus est, a writ of ease. But he that cannot be quiet in his present estate, cannot promise himself quiet in a future estate; we many times go from quiet for quiet, and for rest for rest, and lose what we have for hopes of more. *Why not quiet now?*

27. *Plutarch* reports of a certain people that to manifest their disliking and disdain of men over-much dejected by an affliction, did condemn them in token of disgrace to weare womens clothes; *Seeing they did unman themselves, they should go as women.* If thou faint in the day of affliction, thy strength is small; too many Christians I feare would come under the condemnation and disgrace of this Law.

28. *Seneca* hath his similitude to set out the great evil of murmuring under small afflictions; Suppose, saith he, a man to have a very fair house to dwell in, with very fair Orchards and Gardens, set about with brave tall Trees, for ornament; *what a most unreasonable thing were it in this man to murmur, because the wind blows a few leaves off the Trees, though they hang full of fruits.* If God take a little and leave us much,

shall

shall we be discontent? If he takes our fore, and give us his owne; If he cause the Trees to bring forth fruit, shall we be angry if the winde blow away the leaves?

29. Since God, said *Socrates*, is so careful for you, what need you to be so careful for your selves? How like is this to that of *Christ*. Take no thought, &c. for your heavenly Father knows that ye have need of these things: *let your conversation be without care*, for God careth for you.

30. When *Socrates* in a dispute did bitterly fall upon one of his Familiars, said *Plato* to him, it had been better to have spoken of these things in private; and replyed *Socrates*, shouldst thou not also have told me in private? *Reproofes are not very like to take*, when in reproving we commit the evil we condemn.

31. *Socrates* wittily rebuked the pride of *Alcibiades*, when he proudly boasted how much land he had that lay together, by bringing him a Map of the world, saying pray shew me where your Land lyeth here? One prick of a pin would have described all. *Alas, why do we boast?* The whole world is nothing to

to Heaven, and that which we have, is nothing to the whole. Shall we be proud of Atomes and dust?

32. *Cato* among other things repented of this, that ever he spent one day idle. *Dionysius* the elder being demanded, if he had nothing to do? *God forbid.* *Scipio* the elder, said, that he was never lesse alone, then when most alone, when he was at leisure, he had the greatest business. *What a shame is it to a Christian to be found idle, and trifling away that time, which Heathens made so much of? Heu perdidisti diem!* Alas, I have lost a day, said *Titus Vespasian* of the day wherein he had done no good.

*Tully* thought him not worthy the name of a man that spent a whole day in the pleasures of the flesh. And *Socrates* had such a vile esteem of sin, that he thought it one of the greatest torments of men in another life, to be bound to the sins they most delighted in in this life. And *Seneca* said of himself, I am too great, and born to greater things then that I should be a slave to my body. *O Christians! what do you more then others? will not you live above the flesh and deeds thereof?*

34. Remember said one to *Antigonus* that thou art son to a King, and that will keep thee from base courses. And when *Philip* would have *Alexander* (who was very swift of foot) to run in the *Olympike* games, I could be well content, quoth he, provided there were Kings and Princes to run with me. Let Christians then stand on their birth and name, to do nothing below the estate of Kings sons, nothing unbecomming such as are heaven-born. Is it for Kings sons *O Lemuel*? is it for Christians to be vain, proud, covetous? &c. *Vellem si non essem Imperator*, said *Scipio*.

35. When *Alexander* saw an apparent great danger near him, now say's hee here's a danger or tryal fit for the mind of *Alexander*. Christians should say of the greatest tryals, here's a tryal for a Christian. As 'tis said of *Ignatius* that when he felt his flesh and his bones begin to be ground between the teeth of wild beasts, now says he, *I begin to be a Christian*. For as *Queen Elizabeth* said in prison, the skill of a Pilot is best known in a tempest, the valour of a captain in a battel, and the worth of a Christian in the time of tryal.

36. When

36. When the Senators had wounded *Cæsar* with many sore wounds, *Brutus* also gave him a stabbe, with that he looks upon him and sayes, *καὶ εὖ τέκνον*, what! and thou my son? All the wounds that *Jesus Christ* receives from the world go not so much to his heart as when his children wound him, what! and you my sons and daughters?

37. When *Alexander* saw *Diogenes* so well content with a little, he said to those that mockt at his condition, if I were not *Alexander* I would wish to be *Diogenes*. Many could be almost Christians, were it not for this honour, these riches and pleasure, I would be a Christian.

38. When *Alexander* on a time sung and played curiously on a harp at a banquet, his father *Philip* said to him, art not thou ashamed to have skill in these trifles? Ah how many Christians born to better and more noble employments then dancing and playing, have (*alas have*) more skill in such things then in better. But are ye not ashamed? &c.

39. *Alexander* when he sate in judgment, would stop one of his eares, to

hear the other party withal. *One tale is good till another is told*; we should not condemn one report but hear both sides. He that condemnes a man till he hear him, doth unjustly, though there be just cause to condemn him.

40. 'Tis said of *Fabricius*, that he was so just, as you might sooner turn the course of the Sun, then turn *Fabricius* from doing justice. And *Aristides* was so famous for justice, that he was called by the name of *Aristides* the just. When two came before him, said he that accused the other, *Aristides*, this man did you such an injury at such a time; to which and to whom *Aristides* answered, Friend, I sit not here to hear what he hath done against me, but what he hath done against thee. Oh that Christians were so famous, for holinesse and justice, that it might be said, *there's such an one the humble, such an one the meek, such an one the holy, such an one the just, such an one the patient*: it could have been said of *Noah* and *Abraham*, and *Moses*, *Job*, &c. and why not of us?

41. When the Tyrant commanded that *Anaxarchus* should be put into a mortar, and beaten to pieces with an iron



iron pestle, he cries out to his persecuters, you do but beat the vessel, the husk of *Alixarebus*, you do not beat me. Men may kill the body, and they can do no more.

42. *Agrippa* having suffered imprisonment for wishing *Caius* to be Emperour, was the first that was preferred by *Caius* when hee came to be Emperour, and had a chain of gold given him as heavy as the chain of iron that was on him in prison. *If we suffer for Christ, we shall also reign with him*; and if our afflictions abound, our consolations shall abound much more; for our light affliction which is but for a moment, worketh for us a far more exceeding eternal weight of glory. Men may suffer for Christ, but they shall not lose by it.

43. The *Gauls* when they had tasted the sweet wine of *Italy*, askt where the Grapes grew, and would never be quiet till they came there: they that taste the sweet wine of heavenly consolations, will never be quiet till they come to Heaven.

44. *Alexanders* body was of such an exact and excellent constitution, that it gave a sweet sent like to a perfume. So



should a Christians conversation be a sweet smelling savour to God and men.

45. 'Twas a sad and lamentable expression of *Lysimachus*, who had lost his Kingdom for one draught of water, *O Dii, quam brevis voluptatis gratia ex rege me feci servum!* Oh for what a short pleasure have I made my self of a King a slave. Alas, for what poor and short enjoyments, do men run the hazard of losing the Kingdom of God and their souls.

46. *Cleopatra* told *Mark Antonie*, 'Tis not for you to fish for Gudgeons, but for Towns, Forts, and Castles. 'Tis below Christians to look after low and little things, *ad majora nati*, they are born, that is, new-born to look after the Kingdom of Heaven.

47. *Plutarch* saith of *Themistocles* that he accounted it below his state to stoop to take up the spoils (*though chains of gold*) which the enemy had scattered in the way, but said to one of his followers, thou maist, for thou art not *Themistocles*. 'Tis for worldly spirits, 'tis below the state of heaven-born spirits to stoop to earthly things. Wordlings may, they are not *Themistocles*, they are not Saints.

48. 'Twas

48. 'Twas accounted so great honour to be free of *Rome*, that who ever was free of that City, was not to be free of any other. Shall not Saints think it honour enough to be free Denizens of the City, the Heavenly *Jerusalem* which is above?

49. When one presented *Antipater* King of *Macedonia* with a book that treated of happineſſe, his answer was *ἔγωγε*, I am not at leisure. How many are there that cannot find leisure to receive the book and word of happineſſe sent by Christ to save their souls?

50. *Cato* was so grave and good a man, that none would sin in his presence: whence it grew to a proverbial Caveat among them one to another, *Cave tibi, spectat Cato*; take heed what you do, *Cato* sees you. O how should we stand in awe of the All-seeing God, and say to our own hearts, and one another, *Cave tibi, Deus spectat*, take heed, for God looks on.

51. *Seneca* to *Lucilius*. Live with men as if God saw thee; and pray to God; as if men heard thee.

52. When King *Demetrius* had sacked and razed the City of *Megara*, to the

very foundation, he demanded of *Stilpo* the *Philosopher*, what losses he had sustained? None at all, said *Stilpo*, for war can make no spoil of virtue. And 'tis said of *Bias*, that his Motto was, *Omnia mea mecum porto*, I carry all my goods with me, viz. his goodnesse. Ah how should Christians live above these things, and like *Habakkuk* rejoyce in the Lord, and the exercise of a gracious spirit, and a good conscience, when there is nothing but losse and want on every side.

53. *Ariston* said, that neither a bath, nor an Oration doth any good, unlesse it purifie, the one the skin, the other the heart; that's good, that doth good.

54. When *Themistocles* was to marry his daughter, there were two suitors, the one rich and a fool, and the other wise, but not rich; and being askt which of the two hee had rather his daughter should have? he answered, *Mali in virum sine pecunia, quam pecuniam sine viro*. I had rather she should marry a man without money, then money without a man. The best of marriage is in the man or the woman, not in the meanes or the money.

55. *Ari-*

55. *Aristides* to *Dionysius* the Tyrant, demanding his daughter in marriage, said, he had rather see her burnt then married to a Tyrant. 'Tis better not to marry, then not to marry in the Lord. 'Tis poor honour to be married to a wicked man of honour.

56. When one askt *Alexander* how he could sleep so soundly and securely in the midst of danger? he told him that *Parmenio* watcht, he might well sleep when *Parmenio* watcht. Oh how securely may they sleep, over whom he watcheth, that never slumbers nor sleeps? I will, said *David*, lay me down and sleep, for thou Lord makest me to dwell in safety.

57. *Xenophanes* when one *Lasus* called him coward, because he would not play at dice with him, said, I confesse I am a very coward in these things that are evil, for I dare do nothing at all. 'Tis better to be reproacht for not doing evil, then to do evil to avoid reproach.

58. *Pericles* being requested by a friend to bear false witness in his behalf, and to bind it with an Oath, told him, I am your friend as far as the Altar, as if he had said, saving my conscience and

and duty to the Gods. When any would have us sin, let's tell them, Your friend, or your servant, *usque ad aras*, I will do any thing to please and pleasure you, except displeasing God and my conscience.

59. When *Agésilau*s his own father would have had him give sentence in a cause contrary to the Law; Father, quoth he, your self have taught me from my very childhood, to obey the Laws; I will therefore be obedient to your good precepts, and pass no judgment against the Law. In such cases we should know no man after the flesh, but be as *Levi*, who knew not his own father.

60. *Aristarchus* scoffing at the great number of Sophisters in his dayes, said, that in old time hardly could there be found seven wise men throughout the world; but in our dayes, quoth hee, much ado there is to find so many fools: *'tis a bad age when men are wise in their own eyes.*

61. One attempting to kill *Prometheus* the Thessalian, run him so deep with his sword into an impostume, that he let out the corruption and saved his life; so saith *Plutarch*, a reproachfull speech

speech delivered in anger, or evil will, is the cause of healing some malady in the soul, which before was hidden or neglected.

62. Pythagoras was wont to say, that we were then in best case, when we did approach unto the Gods, and worship them. 'Tis good for us to draw near unto God, yea so good, that 'tis never well with us but which we are with God.

63. When news was brought Zeno that his ship with all the freight and merchandize therein was cast away; thou hast done well, O fortune, said he, to drive us to our studying Gown, and our Philosophers life again. We should look upon losses and afflictions, as that which is to draw or drive us nearer unto God in holiness of life.

64. When Alexander came to Diogenes, and askt him if he wanted any thing, and would request any thing of him, Nothing said he, but that thou wouldst stand out of the Sun. To a gracious heart there's nothing comparable to the shining of the Sun of righteousness.

65. A Persian King had one about him, whose place and office it was to say unto him every morning as he en-



tered into the Chamber, Arise my Lord and have regard to those affairs for which *Meferomasdes*, i. e. the great God would have you to provide. *We should betink us every night what we have done, and every morning what we have to do for, and in obedience to the great God.*

66. God, saith *Plutarch*, hateth and punisheth those, who will seem to imitate him in Thunder, Lightning, and Sun beams; but those that be followers of his vertue, and goodnesse, he loveth and advanceth, *An admirable observation, and futable to the Scriptures.*

67. *Nicias* a Painter was so affectionately bent to his art, that he often forgate himself, and would ask his servants whether he had dined or no? The intentnesse of *Archimedes* also is famously known. Oh that we could be if but now and then so intent at meditation of God, &c.

68. *Dionysius* the younger used to say, that he kept and maintained many Learned men, not because he did esteem them so much, but for that he desired to be esteemed for their sake. May we not fear that many entertain Preachers and Ministers on the like account, and for the same reason.

69. After



69. After *Dionysius* was deposed from his royal dignity and banished, one askt him what good *Plato* and all his Philosophy had done him? This benefit I have thereby, said he, that I have learned to bear with patience this change and alteration of my fortune. And when one judged *Socrates* by his Physiognomy to be of a churlish, sullen, froward, and dogged disposition, for which the people were ready to beat him, knowing *Socrates* to be one of the meekest and serenest spirited men that could be; *Socrates* himself said, 'tis true, my disposition is as he hath said, but philosophy hath made the alteration. Ah! shall they speak more of the efficacy of Philosophy, then Christians of Christianity? *God forbid.* Oh that Christians would make it appear that they have learned the truth as 'tis in Jesus, that the grace of God hath appeared to, and taught them, by holding forth the word of life, and shewing the virtues of the Lord Jesus Christ, who excelled all that did virtuously.

70. When word was brought to *Alexander*, that at a feast there was one that did miscall him and revile him,  
'tis

'cis (said he) a royal and Kingly act to suffer blame for well-doing. *When ye do well and suffer for it, and take it patiently, this is acceptable unto God.* 1 Pet. 2. 20.

71. After Antigonus had been a long time sick of a lingering disease, and well recovered again, he said, We have gotten no harm by this long sicknesse; for this hath taught us not to be so proud, by putting us in mind that we are but mortall. *'Twas good for me that I was afflicted.*

72. Padaretus being not chosen one of the great council consisting of three hundred men, returned with joy, saying, I am glad that in the City of Sparta there are found three hundred better men then my self. *We should rejoyce in common good, though carried on by others, and we our selves have no hand in it.*

73. Eudamedes seeing Xenocrates, an old man studying Philosophy with young Schollars in an Academy, demanded of one that stood by what hee was? and being told that he was one that sought after virtue; said he, if he be still studying and still seeking it, when will he use and practise it. Alas, how many,

many are there that are ever learning,  
but never come to the knowledge of the  
truth.

74. When Hephæstion quarrell'd with  
Graterus, Alexander reprov'd him thus;  
What power hast thou of thy self? what  
couldst thou do, and where wouldest  
thou be, if a man should take *Alexan-*  
*der* from thee? Some men look high,  
who are upheld by others countenance  
and power, or else must be as low as the  
earth they tread on.

75. *Agésilas* the Great being askt how  
a man might gain himself the greatest  
name and reputation, If (said he) *a man*  
*say well and do better.* No such good  
name as that which good workes do  
get.

76. *Alexander* commanded his Trea-  
surer to give *Anaxarchus* the Philoso-  
pher whatsoever hee demanded; and  
when his Treasurer brought him word  
that he crav'd an excessive sum, viz. an  
hundred talents. The man, said *Alex-*  
*ander*, doth very well, knowing as hee  
doth that he hath such a friend of me as  
both can and will bestow so much  
upon him. *Wemay ask great things of the*  
*great God*, being assured that he both  
can

can and will make good his promises.  
*He will give like a God.*

77. When the Pilot of *Antigonus* his own Gally came to him and told him that the enemy had a far greater number of ships then they ; said he, being there in person , *for how many ships dost thou reckon me ?* How many soever and how strong soever our enemies be , yet having Christ with us, there is more for us, then there is against us.

*Nil desperandum Christo dux & auspice Christo.* If God be with us, who can be against us ? They should never despair nor fear, that have God on their side.

79. One day when *Phocion* had delivered his advice among a great assembly of people, and seeing that with one accord they all approved his speech, he was ashamed ; and turning toward his friends ; said, What, have I spoken some words that are not good, that this people speak well of it ? *A good man may in some cases be jealous of himself when he had approves him.* Woe unto you when all men speak well of you.

80. One asking *Agésilas* the great what children should learn when they are young ? answered, That which they were

were to practise when they were grown up, *Teach a child the trade of his way,* and when he is old he will not depart from it.

82. 'Tis said of the *Lacedaemonians*, that they never askt how many their enemies were, but where they were. So should Christians fall on and fight the good fight of faith, without considering the numbers that come against them.

82. *Alexander* being askt why he did not gather money and lay it up in a publike treasury? For fear, said he, lest being keeper thereof, I should be infected and corrupted thereby. *A good caution for them that love to bear the bag.*

83. A Philosopher being askt why rich men attended not the gates of Philosophers? Because, said he, they know not their need of Philosophy. The reason so few attend at wisdomes gates, is because they know not the need they stand in of Christ Jesus.

84. *Socrates* said of them that would put him to death, They may take away my life, but they cannot hurt me. *Men may kill Saints, but they cannot hurt them.*

85. When there were commotions in *Cæsar's Army*, the very name of *Quirites*

hustle them. Oh that the name of Christ might prevail to hush the commotions that are among professors, who bite and devour one another, and do themselves more hurt then their enemies could.

86. Polemon coming into the school of Zenocrates, with his drunken company crowned with Garlands purposely to out-face him and his Philosophy; Zenocrates nevertheless went on with a lecture of temperance, pressing it so far, that it wrought much upon Polemon, yea so much, that he immediately abandoned his former courses, and became his disciple, and proved the strictest of the whole Sect. *How many have been thus caught at Sermons, and of vile sinners become strict Saints?*

87. One of King Cyrus Courtiers, and a great Favorite, having but little estate, when he was to marry his daughter, was askt, Sir, where will you have a portion for your daughter? He answered, *Kuei pi pia*, Cyrus is my friend. Saints may say much more *xi ei pi pia*, the Lord is my friend.

88. *Publius Camillus* was always like himself, the same man, not puffed up by being dictator, nor dejected when forbidden



bidden his Country. The Christians Motto should be that of Queen Elizabeth, *semper eadem*, alwayes the same; not to be lifted up, when lifted up; nor cast down, when cast down.

89. Its written that *Timotheus* the *Athenian*, after he had in the account he gave to the state of his government, often interlaced this speech, *in this fortune had no band*, he never prospered after in any thing he undertook. See *Dan. 4. 30. Isa. 10. 12, 13. When men disown God, God disowns men.*

90. *Antisthenes* being askt what he got by Learning? Answered, that he could talk with himself, he could live alone, he needed not to go broad, and be beholding to others for delight. Much more may he say this, *yea and much more then this*, who hath learned Christ, and the truth as it is in Jesus.

91. Either we must not come to great persons, or coming seek to please them, said *Esop* to *Solon*; either we must not come to them at all, or coming tell them the truth, and counsel them for the best, said *Solon* to *Esop*.

92. *Zenophon* tells us, that when *Cyrus* gave *Artabazus* one of his Courtiers a



Cup of Gold, he gave *Chrysantes* his Favorite nothing at that time but a kisse, which occasioned this speech from *Artabanes* to *Cyrus*, Sir, the Cup you gave me was not so good gold as the kisse you gave *Chrysantes*. God gives wicked men many times gold, but without kisses; and godly men kisses, but without gold; yet the godly may say, there's more gold in their kisses, then in the others gold.

93. There was a long feud between *Themistocles* and *Aristides*, but being both employed in service for their Countrey, *Aristides* bespake *Themistocles* thus, If we be wise, Its high time we should now leave off this vain envy and spite we have a long time born each other, and that we should enter into another sort of envy more honourable and profitable; I mean which of us two should doe his best endeavour to save Greece. To which *Themistocles* made this answer, I am sorry, *Aristides*, that herein your honesty appeareth no greater then mine; but seeing it is so that you have deserved the honour in beginning and procuring such a commendable strife between us, I will hence forth endeavour

deavour to exceed you in continuing this your desire.

O that Saints would learn from Heathens, to lay aside their particular differences, to mind public advantage. Shall, alas ! shall Heathens be better at self-denial then Christians ?

94. *Artaxerxes* ready to perish with thirst, was constrained to drink puddle water, of which he profest, that he never drank wine with more delight. To the hungry souls every bitter thing is sweet. In times of straits a little is much, and that that's bad is very good.

95. When *Archimedes* had found out the resolution of a question in the Mathematicks, he cries out as one ravisht, I have found it, I have found it : So when a soul that hath been sick of love for Christ Jesus, meets with him, she ravished with joy, cries out, I have found him whom my soul loveth.

96. Said one, and I suppose a Roman, It is unbecomming a Roman spirit to cry out, I am undone, while *Cæsar* is safe. Ob how unbecomming Christians to cry out I am undone, while Christ and their interest in him is safe.

97. *Gaius* the Emperour when the

report came to him that Egypt was lost, what then, said he, cannot I live without the flax of Egypt? And when word was brought that a great part of his Dominions in Asia was wasted, what then, said he, cannot I live without the delicacies of Asia? Oh for Christians to speak thus of any of their losses, from a principle of acquaintance with and enjoyment of God, is excellent. *'Tis like, very like, yea very much like that of Habakkuk, c. 3. 17. though the fig-tree should not blossom, neither shall fruit be in the Vines, the labour of the Olive shall fail, the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stalls, yet I will rejoyce in the Lord, I will joy in the God of my salvation. What? cannot I live and rejoyce without the flax of Egypt, and the delicacies of Asia.*

98. God, said *Socrates*, will be worshipped with that kinde of worship only which himself hath commanded; and he will not be worshipped, said *Cicero*, with superstition, but with piety. Oh that Christians would hear and learn!

99. When *Cesar* was about 25. years of

of age, hee wept that he had lived so long, and done no great exploits. When an *Alexander* at that age had conquered almost all the world. How many souls that have lived to twenty five, yea to thirty five, it may be forty five, and more years, and have not yet done any thing to the conquering of the world, the subduing of sin, the working out of the salvation of their precious soul.

100. It's a most shameful thing, said *Seneca*, to speak one thing and think another. Let not thine heart reproach thy tongue, when thou speakest to God or man.

101. *Epictetus* complained that there were many who would be Philosophers as farre as a few good words would go, but were nothing for practise.

Such as say well and do well are to be embraced, said *Aristotle*, but their very profession is to be suspected who back it not by a suitable practice. 'Tis not names, but things; not words, but works. What pitty 'tis to conjoyn drunkard or swearer, or proud, or covetous with Christian; when the drunkard goes to hell, what will then become of the Christian? Men joyn what God hath separated,

rated, and God will separate what men have joyned. 'Tis no lesse an abomination to put a good name upon a bad man, then to put a bad name upon a good man.

102. It's storied of *Cesar*, that he never said to his souldiers *Itē*, go on, but *Venite*, come on, or follow me. Christ gives his people no command to obey, but he shews them the way, *Follow me*, is his word of command.

103. *Phocion* after he had done many notable services for the *Athenians*, was put to death by them; but a little before his death he charged his son never to wish ill to the *Athenians* for what they had done to him. *Wish them well*, that *wish you ill*, love and be a friend to your enemies, pray for and curse not them that do despightfully use you.

104. When *Flaminius* the Roman General had set the *Greeks* at liberty, they so cried out *Soter, Soter, Saviour, Saviour*, that the very birds astonish'd at the noise fell to the earth. Oh with what shoutings should *Saints* cry out of *Christ Jesus, Soter, Soter, Saviour, Saviour*, seeing he hath set them at liberty from *Satan*, sin, and wrath to come?

105. *Crates*

105. Crates threw his Gold into the Sea, saying, *Ego perdam te, ne tu perdas me.* I will destroy thee, lest thou destroy me. *If men do not put the love of the world to death, the love of the world will put them to death.*

106. One of the Emperours said of Rome, *Inveni lateritiam, marmoriam reliqui,* I found it build of bricks, but I leave it of marble. *Christ alwayes makes us better then he finds us.* He finds us a lump of dunghill dirt, a sink of sin and uncleanness, but he purgeth us from dead works and builds us up an holy (which is the most glorious) Temple unto God.

107. Alexander said of two of his Courtiers, that the one loved the King but the other loved *Alexander*. May not Christ say of professors, that some love Jesus, but few love Christ. *Vix diligitur Jesus propter Jesum,* Jesus is scarce loved for his own sake. 'Twas *Austine* his complaint.

108. A certain stranger coming on embassage to the Senators of Rome, and colouring of his hoary hair and pale cheeks with vermilion hue, a grave Senator espying the deceit, *stood up and said,* what sincerity can we expect from this



292 *The Christian's Preparation*  
this mans hand, whose lockes and looks  
and lips do lie? Think the same, saith  
one, of all painted hypocrites.

109. *Julius Caesar* would never fore-  
acquaint his souldiers of any set time  
for removal or onset, that they might be  
alwaies in readinesse, *Be ye also ready,*  
for ye know not the time when the Son  
of man will come.

210. *Socrates* when he saw one drunk  
or discomposed, and out of order, would  
say, *ἢ τίς ἐστὶς οὗτος;* am not I such  
a one? By the sight of others sins, men  
may learn to bewail their own sinful-  
ness and heart of corruption. As *Mr.*  
*Bradford* (commonly called holy *Brad-*  
*ford*) when he saw any drunk or heard  
any swear, &c. would railingly com-  
plain, Lord I have a drunken head, Lord  
I have a swearing heart. And the disci-  
ples feared themselves each man rather  
then another, and therefore said, Lord  
is it I? but *Judas* (he alters the word,  
being the bag-bearer and a mean bawling)  
he sayes, Master is it I?

111. *Magnus est animus qui se Deo*  
*tradidit*, said *Seneca*. He is of a truly  
great spirit, who resignes up himself to  
God: Pusillanimous and low spirits  
strive



strive and murmur. *Common thy way un-*  
*to the Lord, trust him, and he shall bring*  
*it to passe, Psal. 37. 5.*

112. When the Senate informed Au-  
gustus of what some had said of him,  
till, said he, *non tantum habemus otii,*  
we are not at leisure to listen to every  
slander that's raised of us. A Christian  
should be (as 'tis said of Severus the Em-  
perour) careful of what is to be done by  
him, but careless of what is said of him.

123. When Pyrrhus, Counsellor to  
Sultan Selimus, perswaded the Sultan to  
bestow the great wealth which he had  
taken from the Persia Merchants upon  
some notable Hospital for relief of  
poor; nay rather, said he, let it be re-  
stored to the right owners, and so it  
was. *Ill-gotten goods given to the poor is*  
*no charity, restitution is the best advan-*  
*tage can be made of such gain. Would*  
there were more Zachary-like Christi-  
ans in the world, for though by restitu-  
tion they might be poorer in goods, yet  
they would be richer in goodnesse. *A*  
*little good estate is better then a great bad*  
*one.*

114. After that Socrates was put to  
death at Athens, Aristophanes rehearsed  
Tragedy

Tragedy of his concerning *Palamedes* who had been executed by the *Grecians* long before at the siege of *Troy*, in which Tragedy were these verses,

*To have slain, ye have slain of Greece  
the very best,*

———— *that never any did infect.*

At the hearing whereof the people were so moved, that they presently fell upon the Authors of *Socrates* his death, and drew them forth to punishment. Oh that (as one applies it) we could be as nimble to apprehend and to be avenged of our sins, who put *Christ* to death who was without sin, who never did any hurt, but good all his dayes.

115. *Contemno minutulos istos Deos modo Jovem habeam propitium*, said a heathen man; I contemn and despise all those petty gods, so *Jupiter* be my friend. So *Christ* (*saieth the heavenly man*) be my Mediator and intercessor, I care not for the petty advocates which the Papists adore.

116. *Numa Pompilius* forbad the *Romans* to believe that God had the form of beast or man; and it was from the beginning

ginning of Rome an hundred and seven-  
ty years, but they had no Image of God  
either painted or graven. *Plut. in vit.*  
Rome-Heathen more Christian then  
Rome-Christian, or rather Anti-Chri-  
stian.

117. God, whom just men desire to be  
like unto, doth excel all humane nature  
in three several things; in immorality,  
in power, and virtue; of which three,  
virtue is the most honourable and pre-  
cious. *Plut. in vita Aristidis.*

118. Plato asking *quid fuit, quod sem-  
per erit, & nunquam fiebat*, what that  
was, that alwaies was, and never was  
made? & *quid fuit quod semper fiebat &  
nunquam fuit*, what that was, that was  
alwaies made, and yet never was? re-  
ceived this answer: The first is God,  
the second is a creature.

119. Phocion said to one that reque-  
sted an unlawful thing of him, thou  
canst not have me for a friend and a  
flatterer both. He is the truest friend that  
will do nothing but what consists with the  
truest friendship, and a good conscience.

120. This was the noblest glory that  
could be among men, when a man bore  
the bell and praise, not that he was the  
best, but the swiftest

swiftest among the swift, or the strongest among the strong, but honest among the honestest. *Plut. in Lycurgo.*

121. When *Philip* askt *Democritus*, if he did not fear to lose his head? He said, no, for if he took away his head, the *Athenians* would give him one immortal, he should be statued in the Treasury of eternal fame. So *Ovid*.

*Me tamen extincto fama perennis eris.*

Should not Christians then live above fear of suffering, and say as the Apostle, 2 Cor. 4. 16, 17.

122. *Numa Pompilius* put so much confidence in the Gods, that one day when it was told him that his enemies were in arms against him, his answer was, and I sacrifice. *Plut. in vit.* Thus said *David*, *Psal.* 109. 3, 4. They fought against me without a cause, but I gave my self unto prayer.

123. *Brutus* visiting *Ligarius* and ask him, what, sick, *Ligarius*? No, *Brutus*, said he, if thou have any noble enterprise in hand I am well: So should a soul say for Christ.

124. Some write of *Epaminondas*, a famous Theban, and some of *Philip* King of *Macedon*, that after high and unexpected

unexpected Victories, they became (in their outward appearance at least) very sad, more like Mourners then Triumphers, for no other reason then for fear of some eminent disaster, for they held it ominous among the Ancients, to have long prosperity: One of them hath this good saying, though ill enough meant by him, *God will not endure that any should think well of himself, but himself.* 'Tis much according to Scripture discovery, that when men glory in their pride, God stains the pride of their glory.

125. When one wisht Pythagoras (as I think) that the Gods would give him whatsoever he desired, nay, rather said he, that I may desire but what they will give. *Gods will is better for us, then ours for our selves*, 'tis not for us to prescribe, but to submit to God.

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F I N I S.

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